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BIOGRAPHY.

BRIEF ACCOUNT OF THE REV. DR. GUYSE.

DR. JOHN GUYSE was born in Hertford (Great Britain) of respectable and pious parents. By the blessing of God on a religious education, he was early brought to a saving acquaintance with the truth as it is in Jesus. He became a member of the church of protestant dissenters in his native town, at the age of fourteen years. As his heart was early fixed on the christian ministry, his education was modelled with a view to this interesting object. Under the superintendance of eminent instructors, he applied his mind to the learned languages, and to the various branches of general science, with exemplary diligence, and with correspondent success.

Having entered on his chosen employment in his twentieth year, he was soon invited to officiate at Hertford, as assistant to Mr. Haworth, then advanced in years. On his decease, Mr. Guyse received a unanimous call to take the pastoral charge of his people. With this invitation he complied, though not without much trembling, and many unaffected reluctancies, excited by a humble consciousness of his own insufficiency, and of the arduous nature of the work before him. But going forth in the strength of the Lord God, he was favored with many tokens of the divine presence and blessing. His ministerial labors were in a high degree acceptable and useful. He contended earnestly for the great doctrines of the gospel. He was vigilant and firm in resisting the errors of the times. The dangerous principles of Arianism, which some, with great assiduity, attempted to propagate among his people, he vigorously and successfully opposed.

Several years afterward, he received an invitation to London. His health had been, for some time, much impaired; and he had found himself unable to perform the various duties of his ministerial function as he wished, at Hertford. This circumstance prevailed with him to accept the proposal from London; and accordingly, he took leave of his beloved people on the 26th of July, 1727.

He now found himself in a most important and extensive sphere of usefulness; and his eminent talents were exerted with increased effect. His reputation as a scholar, a christian, and a

divine, was greatly diffused. Indeed, in every attitude in which his character and conduct could be viewed, they appeared uniform and amiable; worthy the christian, and the christian minister. In his religious principles, he was open, firm, and consistent; not ashamed to confess the truths he believed; not afraid to vindicate them when opposed. As a preacher, he was endued with rare and eminent gifts. He was *mighty in the scriptures*, and with surprising facility drew from those sacred stores, whatever the subject or occasion seemed to require. His sermons, replete with weighty and well digested matter, conveyed in an unaffected, luminous style, were highly acceptable and edifying. As a pastor, he was diligent and able, faithful and affectionate. He bore the immortal interests of his flock most tenderly upon his heart, and in all things, studied to promote their peace and edification. He was an *example to believers*; and to *all* a witness of the divine excellence and efficacy of the truths he taught.

Such solid worth could not but engage a correspondent esteem. His people regarded and revered him in an uncommon degree. To his brethren in the ministry, he was much endeared; and his character was honored as extensively as it was known.

Amid the various and complicated employments of the ministry, Dr. Guyse found time for the composition of several works which entitle him to a distinguished place among English divines. He was united with Dr. Watts, and four other of his brethren, in the preaching and publication of those discourses which have generally been styled, from the place where they were delivered, *Berry-street Sermons*; and which exhibit a concise, intelligible, and practical view of the leading doctrines of the gospel. He published likewise several other discourses, which have been highly valued. But his most important work is that entitled *The practical Expositor; or an Exposition of the New-Testament in the form of a paraphrase, with occasional notes, and serious recollections*: It is an invaluable commentary. It discovers a mind enlightened, candid, serious, and devout. Without the parade of learning, it answers the principal inquiries, and removes the most material difficulties, which occur to the reader of the scriptures. It exhibits the doctrines of the gospel in their purity, their simplicity and majesty: in their benignant spirit, and in their practical aspects and relations.

For many years after his settlement in London, Dr. Guyse was favored with a considerable share of health, and of capacity for active service. But in the latter part of life, he was afflicted with a debility of sight, and a lameness, attended with pain. These threatened, for a time, to put a period to his public labors. But amid the decays of the outward man, the inward man was renewed and invigorated. Such was his experience of divine consolations, that he sustained his trials not merely with resignation, but with cheerfulness; and persevered in his beloved work of preaching the gospel, till within a few days of his death.

This amiable and excellent

man, having devoted a long life to the service of God and his generation, was signally favored in his latter end. He left the world with the utmost composure, and with a hope full of immortality. To the friends who attended him in his confinement, he *witnessed a good confession.* He repeatedly declared, that his faith continued unshaken—fixed on the Rock of Ages; that no intervening cloud darkened his hopes—hopes which were built on the blood and righteousness of the dear Redeemer. "Thanks be to God," said he, "I have no doubt, no difficulty upon my mind, as to my eternal state. If I had, I could not bear what I now feel. I know in whom I have believed. Here my faith rests. The peculiar doctrines of the gospel which I have long preached, are now the support of my soul. I live upon them every day; and thence derive my never failing comfort." At another time—"How good is my God to me! How often has he made good to me that promise, *As thy days are, so shall thy strength be!*"

His frequent request to those who were about him to the last, was, that they would read the word of God, and join with him in prayer. The sixth chapter of the second Epistle to the Corinthians afforded him special supports and consolations. He commented on it to this effect:

For we know that if our earthly house of this tabernacle were dissolved, &c.—"Oh! when shall it be dissolved indeed? When shall this mortal put on immortality?"

In this we groan earnestly, desiring to be clothed upon, &c. "This, this is my earnest desire, and what I am waiting for."

For we that are in this tabernacle, do groan, being burdened. "For this I groan daily and ere long shall groan no more."

Now, he that hath wrought us for the self-same thing, is God; who also hath given unto us the earnest of the Spirit.—"This I have, this I do enjoy, and therefore am I confident. I am not afraid of death; I am rather afraid that I should err on the other hand, in being too desirous of it."

On the morning of the Lord's day on which he died, the language of his heart and lips was still the same. "When," said he, "shall I get through this valley." Some of the last words which he was capable of pronouncing intelligibly, were these: "O my God! thou who hast always been with me, wilt not leave me."

Mark the perfect man, and behold the upright; for the end of that man is peace.

Dr. Guyse sustained a public character the unusual period of 60 years. He took leave of mortality November 22, 1761, in the 81st year of his age.

SKETCH OF THE LIFE OF LADY RACHEL RUSSEL.

BY LINDLEY MURRAY.

Lady Rachel Russel, daughter of the earl of Southampton, was born about the year 1636. She appears to have possessed a truly noble mind, a solid understanding, an amiable and a benevolent temper. Her pious resignation, and religious deportment, under the pressure of very deep distress, afford a highly instructive example, and

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an eminent instance of the power of religion to sustain the mind in the greatest storms and dangers, when the waves of affliction threaten to overwhelm it.

It is well known, that the husband of this lady, William, lord Russel, was beheaded in the reign of Charles the second; that he was a man of great merit; and that he sustained the execution of his severe sentence, with christian and invincible fortitude. During the period of her illustrious husband's troubles, she conducted herself with a mixture of the most tender affection, and the most surprising magnanimity. She appeared in court at his trial; and when the attorney-general told him, "He might employ the hand of one of his servants in waiting, to take notes of the evidence for his use," lord Russel answered, that "he asked none, but that of the lady who sat by him." The spectators, at these words, turned their eyes, and beheld the daughter of the virtuous Southampton rising up to assist her lord in this his utmost distress: a thrill of anguish ran through the assembly. After his condemnation, she threw herself at the king's feet; and pleaded, but alas! in vain, the merits and loyalty of her father, in order to save her husband.

When the time of separation came, her conduct appears to be worthy of the highest admiration: for without a sigh or tear, she took her last farewell of her husband, though it might have been expected, as they were so happy in each other, and no wife could possibly surpass her in affection, that the torrent of her distress would have overflowed its banks, and been too mighty for restraint. Lord Russel parted from his lady with a composed silence; and observing how greatly she was supported, said, after she was gone, "The bitterness of death is now past:" for he loved and esteemed her beyond expression. He declared that "she had been a great blessing to him; and observed, that he should have been miserable, if she had not possessed so great magnanimity of spirit joined to her tenderness, as never to have desired him to do a base thing to save his life." He said, "There was a signal providence of God, in giving him such a wife, in whom were united noble birth and fortune, great understanding, great religion, and great kindness to himself: but that her behavior in his extremity, exceeded all."

After the death of her lord upon the scaffold, this excellent woman, encompassed with the darkest clouds of affliction, seemed to be absorbed in a religious concern, to behave properly under the afflicting hand of God; and to fulfil the duties now devolved upon herself alone, in the care, education, disposal, and happiness of her children; those living remains of her lord, which had been so dear to him, and which were, for his sake, as well as their own, so dear to herself.

The following short extracts from a few of her letters, evince the humble and pious frame of her mind; the great benefit she derived from her afflictions; and the comfortable hope she entertained of her future rest and felicity.

——"You, my friend, who

knew us both, and how we lived, must allow I have just cause to bewail my loss. I know it is common with others to lose a friend; but few can glory in the happiness of having lived with such a one, and few, consequently, can lament the like loss. Who but must shrink at such a blow, till, by the mighty aid of the Holy Spirit, they let the gift of God, which he has put into their hearts, interpose? O! if I did stedfastly believe, I could not be dejected; for I will not injure myself to say, I offer my mind any inferior consolation to supply this loss. No; I most willingly forsake this world, this vexatious, troublesome world; in which I have no other business, than to rid my soul from sin, and secure my eternal interests; to bear, with patience and courage, my eminent misfortunes, and ever hereafter to be above the smiles and frowns of it: and having finished the remnant of the work appointed me on earth, joyfully to wait for the heavenly perfection in God's good time, when, by his infinite mercy, I may be accounted worthy to enter into the same place of rest and repose, where he is gone for whom I grieve."

——"The future part of my life will not, I expect, pass as perhaps I would choose.—Sense has long enough been satisfied; indeed so long, I know not how to live by faith: yet the pleasant stream that fed it near fourteen years together being gone, I have no sort of refreshment but when I can repair to that living Fountain, whence all flows; while I look not at the things which are seen, but at those which are not seen, expecting that day which will settle and compose all my tumultuous thoughts, in perpetual peace and quiet."

——"The consideration of the other world is not only a very great, but, in my small judgment, the only support under the greatest of afflictions that can befal us here. The enlivening heat of those glories, is sufficient to animate and refresh us, in our dark passage through this world: and notwithstanding I am below the meanest of God's servants, and have not, in the least degree, lived answerably to those opportunities I have had; yet my Mediator is my judge, and he will not despise weak beginnings, though there be more smoke than flame. He will help us in believing; and, though he suffer us to be cast down, will not cast us off, if we commit our cause to him.—I strive to reflect how large my portion of good things has been; and though they are passed away, no more to return, yet I have a pleasant work to do, to dress up my soul for my desired change, and fit it for the converse of angels, and the spirits of just men made perfect; among whom, my hope is, my loved lord is one; and my often repeated prayer to God is, that if I have a reasonable ground for that hope, it may give refreshment to my poor soul."

——"From the enticing delights of the world, I can, after this event, be better weaned. I was too rich in possessions, while I possessed him. All relish now is gone. I bless God for it; and pray that I may more and more turn the stream of my affections upwards, and set my

heart upon the ever-satisfying perfections of God: not starting at his darkest providences, but remembering continually, that either his glory, justice, or power, is advanced by every one of them, and that mercy is over all his works; as we shall one day, with ravishing delight behold. In the mean time, I endeavor to suppress all wild imaginations, which a melancholy mind is apt to let in, and to say, with the man in the gospel, 'I believe, help thou my unbelief.'"

——"It is the grace of God which disposes me to ask for, and thirst after such comforts as the world cannot give. What comforts it can give, I am most sure I have felt, and experienced to be uncertain and perishing. Such I will never more, the grace of God assisting, look after: and yet I expect a joyful day after some mournful ones; and though I walk sadly through the valley of death, I will fear no evil, humbling myself under the mighty hand of God, who will save in the day of trouble. He knows my sorrows, and the weakness of my person: I commit myself and mine to him.—The saddest state to a good soul, will one day end in rest. This is my best comfort, and a greater we cannot have; yet the degree is raised, when we consider that we shall not only rest, but live in regions of unspeakable bliss. This should lead us sweetly through the dark passage of the world; and suffer us to start at nothing we either meet with, or our fear suggest may happen to us."

To lady Essex, she wrote as as follows:—"I beseech God one day to speak peace to our afflicted minds, and not to suffer us to be disappointed of our great hope. But we must wait for our day of consolation, till this world passes away: an unkind and trustless world this has been to us. Why it has been such, God knows best. All his dispensations serve the end of his providences; and they are ever beautiful, and must be good, and good to every one of us; and even these dismal ones are so to us, if we can bear evidence to our own souls, that are better for our afflictions; which is often the case with those who suffer wrongfully. We may reasonably believe our friends have found that rest we yet but hope for; and what better comfort can you or I desire, in this valley of the shadow of death we are walking through? The rougher our path is, the more delightful and ravishing will be the great change."

She survived lord Russel above forty years, and continued his widow to the end of her life. She died in the year 1723, in the 87th year of her age. Her continued hope and trust in HIM, who had been the staff of her life, and her support in affliction, is evidenced by the following declaration, made not long before the end of her days. "God has not denied me the support of his Holy Spirit, in this my long day of calamity; but enabled me, in some measure, to rejoice in him as my portion forever. He has provided a remedy for all our griefs, by his sure promises of another life, where there is no death, nor any pain nor trouble, but fulness of joy, in the presence of Him who made us, and who will love us for ever."

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. II.

(Continued from page 211.)

But the point of chief importance to be ascertained is, whether Christ the Son of God be truly a divine person, the true God, infinitely superior to every mere creature. This is denied by many, who acknowledge his pre-existence, and that he is superior to every other created being.

Let us then seriously, humbly, and impartially search the scriptures, the only sure and perfect rule of our faith. May the Holy Spirit of truth lead and guide us into the knowledge of the truth!

That we may be able to judge what is truth, I shall endeavor to state as briefly and plainly, as I can, the scriptural arguments in favor of the divinity of Christ.

I will, then, consider the chief objections to this doctrine, and what may be offered in answer to them.

The first head of arguments in favor of the divinity of the Son of God is, that the scriptures ascribe to him those names, titles, and attributes, which belong only to the living and true God. JEHOVAH is a name which belongs to God alone. It signifies the eternal, necessary being. Isai. xlii. 8. *I am* JEHOVAH, *that is my name, and my glory* (the glory of this my holy and reverend name) *I will not give to another.* Isai. xxxvii. 20. *That all the kingdoms of the earth may know that thou art the* LORD, (JEHOVAH) *even thou only.* Neh. ix. 6. *Thou, even thou, art* LORD (JEHOVAH) *alone.* Psal. xcv. 4. *The* LORD (JEHOVAH) *is a great God, and a great King above all gods.* Psal. lxxxiii. 18. *Thou, whose name alone is* JEHOVAH, *art the most high over all the earth.*

Now the Son of God has this name, JEHOVAH, often given to him in the scriptures. The *righteous branch*, foretold Jer. xxiii. 6, is the Messiah. *And this is the name whereby he shall be called* JEHOVAH *our righteousness.* That name which belongs to God alone, is here given to Christ.

But it is objected that Moses called the name of an altar JEHOVAH Nissi, that is, the LORD my banner. I answer. It is plain that it was meant only for a memorial that God's presence with his people was as a banner to them. No one could imagine that the altar was God, or that it was a banner. But the Messiah is truly what his name imports—*He is our righteousness: He is of God made unto us righteousness.* 1 Cor. i. 30. And he who is our righteousness has JEHOVAH for his name. It is objected more plausibly, that it is said in Jer. xxxiii. 16, that Jerusalem, or the church, should be called, *the* LORD *our righteousness.* But this text may be rendered more agreeably to the original. *And he who shall call her is the* LORD *our righteousness.* Even Socinus and Crellius agree that this name is not here given to Jerusalem, but to the Messiah.

This divine and incommunica-

ble name is often given to the Son of God. Some more examples may be adduced, which seem unexceptionable. The apostle John, speaking of the Jews, who believed not, says, chap. xii. 39, that the prophecy of Esaias was fulfilled in them. *He hath blinded their eyes, and hardened their hearts*, &c. and adds, *these things said Esaias when he saw his glory*, that is, the glory of Christ; for no other person is mentioned, to whom the phrase *his glory* can be referred. Now it is plain from Isaiah vi. from which these words are quoted, that it was the glory of JEHOVAH that the prophet saw; and John says, that this glory which he saw was the glory of Christ. If the apostle rightly understood and applied the words of the prophet, Christ is JEHOVAH. Again in Psal. xcvii. *JEHOVAH reigneth. . . . . Worship him all ye gods.* So the angels are styled. The apostle understood this to be spoken of the Son of God, and applies it to him. Heb. i. 6. *When he bringeth the first begotten into the world he saith, And let all the angels of God worship him.* And was it not JEHOVAH who laid the foundations of the earth, and are not the heavens the work of his hands? Psal. cii. This is taken for granted at present, but it shall be proved in its proper place. This the apostle applies to the Son of God, as spoken to, or of him. Heb. i. 10. So also are those words. Psal. xlv. 6. *Thy throne, O GOD, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.* That is, the saints, whom he is not ashamed to call his brethren. See Heb. i. 8, 9. Again Psal. xcv. *O come, let us sing to JEHOVAH. . . . . To-day, if you will hear his voice, harden not your hearts.* The apostle quotes these words, Heb. iii. 7, as a caution against refusing to hear the voice of Christ. In Zech. xii. 10, JEHOVAH says, *I will pour out upon the house of David, and the inhabitants of Jerusalem, a spirit of grace and supplication, and they shall look on ME whom they have pierced.* John applies this prophecy to the piercing of Christ upon the cross. John xix. 37.

Further, it is certain from the testimony of Christ and the evangelists, that the words of Malachi, chap. iii. 1. *Behold, I send my messenger, and he shall prepare the way before me:* and the words of Isaiah, chap. xl. 3. *The voice of one crying in the wilderness, prepare ye the way of JEHOVAH*, &c. are a prophecy of John the Baptist. Of him the angel said to his father Zacharias, that *many of the children of Israel he should turn to the Lord their God. And that he should go before him in the spirit and power of Elias, to make ready a people prepared for the Lord.* Luke i. 16, 17. Christ also says of him, *This is Elias, who was to come.* Mat. xi. 14. Zacharias also, his father, thus prophesied of him, *Thou child shalt be called the prophet of the highest, for thou shalt go before the face of the LORD, to prepare his ways.* It appears, then, that it was before the face of the LORD, JEHOVAH, the God of Israel, that John was sent to

prepare his way. It is also certain that Christ is the person before whom John was sent to prepare the way for him. Therefore Christ is the LORD, JEHOVAH, the God of Israel. We have also a prophecy of Christ, Zech. ii. 10, 11, in these words: *Sing and rejoice, O daughter of Zion; for lo I come, and will dwell in the midst of thee, saith JEHOVAH.* This was literally fulfilled when Christ the divine *Logos*, here styled JEHOVAH, was made flesh, and dwelt personally in the midst of his people. It follows, *And many nations shall be joined to the LORD in that day, and shall be my people, and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me to thee.* Observe, the person here speaking is JEHOVAH. The nations which shall join themselves to the LORD, he says shall be "*my people.*" And his people shall know that the LORD of Hosts *sent him*, that is, *sent JEHOVAH* unto them. Is it not plain that Christ, the person *whom the LORD of Hosts sent to dwell with us*, here takes the name JEHOVAH to himself?

A like expression we also have in Hosea i. 7, where God thus speaks: *I will have mercy on the house of Judah, and will save them by the LORD (JEHOVAH) their God.* If these words be understood (as they are by good expositors) of that salvation which Christ hath wrought for his people, then it appears that Christ the Saviour is JEHOVAH. In Isaiah xliii. 11, God thus speaks, *I am the LORD (JEHOVAH) and besides me there is no Saviour.* But Christ is the Saviour of mankind by way of eminence. This character is expressed in the name that was given to him by the direction of Gabriel. Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved. If there be no Saviour besides JEHOVAH, must we not acknowledge that Christ is JEHOVAH? And may we not fitly apply to him the phrase God our Saviour, which so often occurs in the New-Testament?

Other divine names and titles are also given to the Son of God. Two or three examples may be adduced from the prophecies, before we proceed to examine the writings of the apostles.

Isaiah ix. 6, contains a prophecy of Christ in these words: *Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* Here are divine names and titles, *mighty God, everlasting Father*, which we never find given to mere creatures. In Isa. vii. 14, there is also a prophecy, which Matthew says was fulfilled in the birth of Christ. *Behold, a virgin shall conceive and bear a son, and shall call his name IMMANUEL*, which being interpreted is, God with us. When it is said of Christ that his name *shall be called Emmanuel*, the meaning is, that he should be what Immanuel properly signifies; that is, God with us. In this, as well as the text last quoted, the name *El*, which critics say is peculiar to the true God, is predicated of the Son of God. Many other examples might be

given from the writings of the prophets. I shall quote but one more, in which another of the divine names is applied to Christ. It is Malachi iii. 1. *The* LORD (Haadon) *whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.* That the Messiah, *the angel of the covenant*, is the LORD here spoken of, both Jews and christians agree. And that he is a divine person, appears, since the prophet ascribes to him one of the names of the true God, whom the Jews worshipped. He is *the* LORD; and that he is not an inferior Lord is evident, because the temple, the house of the LORD God of Israel, which was dedicated to him, and in which he was worshipped, is called *his temple*. *The* LORD *whom ye seek, shall come suddenly into his temple.* Shall we doubt to acknowledge his Deity, to whom the names, and temple of the true God belong?

Thus far the divinity of Christ has been argued from the testimony of the prophets concerning him, as explained and applied by Christ and the apostles. In our next number we shall examine the inspired writings of the New-Testament.

A Christian of the Old School.

(To be continued.)

ON CREEDS.

OF the controversies, which take place in the world, there are few, which excite a general or permanent interest. Most of them, as they arise out of the peculiar circumstances of certain places, are thought important only in those places, and elsewhere are regarded with indifference. At the present day it is the fate of New England, or more correctly of a small portion of Massachusetts, to be agitated by a dispute, which in a few years will either be buried in oblivion, or, if remembered, will be preserved by the ecclesiastical historian for the same purpose, that a rare production of nature is placed in a cabinet of curiosities. The remembrance of it will be kept alive merely to represent the astonishing discordance of sentiment which may exist, and to place before the eye one of the multiplied forms of error.

The controversy, to which we refer, rests principally upon the following points, *whether it is right, under any circumstances, to require a confession of faith*, and if it is lawful to insist upon a confession, *whether it be right to require one, not expressed in the language of the scripture?* To many minds the case will be so plain, that the decision will be instantaneous; and it will seem an unnecessary labor to collect the arguments in favor of the side espoused. But where a position is contested, it seems a duty, which one rational man owes to another, to bring forth his strong reasons, that if possible they may carry conviction to his antagonist.

Is it then right to require of any one a confession of his faith? Before a man is admitted to the communion of a christian church, is it lawful to require a declaration of his belief in the christian doctrines? Before he is entrusted with the care of any benefaction, is it lawful to require his assent to certain truths, which the benefaction is designed to

promote? Before a man is placed at the head of a literary or religious institution, is it lawful to require a profession of his attachment to that system of learning, or religion, which the founder thought it his duty to encourage? We might proceed to multiply questions of this kind, and we should still find it an awkward task to answer them. We should still be in the perplexing situation of the man, who was called upon to *prove*, that the light shone around him. However, we shall endeavor to suspend our convictions and return for the present to a state of doubt; though we much fear, that we shall unavoidably be less employed in arranging the evidence for what is so evident in itself, than in removing the objections, which may be made to it.

Let us suppose a man enriched with wealth, and no less enriched with liberality of spirit, devoting his property to the support of certain religious sentiments, which he sincerely believes to be of the utmost importance. As he has an incontestable right to make this disposition of that portion of earthly good, which the bounty of God had given him, it is equally clear, that he may attempt to secure the accomplishment of the object, which he has in view, by requiring a confession of faith; unless the declaration of one's belief be a thing unlawful in itslf. But who shall charge it as a crime upon a man, that he expresses his sentiments? that he makes others acquainted with his opinions? or that he even arranges in a system either his political principles, or the doctrines of religion, which he has embraced? We trust that the voice, which dares to make an assertion, or ever responds to the conviction of the mind, will not assume the tone of reprehension on this subject; for in this case we should be almost reminded of the man who was fierce for moderation, and who possessed so much liberality, that he was liberal in slander. It seems impossible, that the right of requiring a confession of faith, or as a few men will have it, of "*imposing a creed*," should in an instance of this kind be denied. But still the enforcement of this right may be deemed unwise and idle, as, in the opinion of some, it affords no security against a perversion of the design. At present we are inquiring not what is convenient and discreet, but what is lawful.

Another and a more important instance, which presents itself, respects admission into the christian church. Is it lawful to require of anyone, who is proposed for its fellowship, a declaration of his views of the doctrines of the gospel? or are we justified in insisting only that he profess his belief, that *the scriptures contain a revelation of the will of God?* If the sacred volume discloses no truths, or if it discloses nothing in an intelligible manner, if every thing is uncertain and nothing can be ascertained, the latter requisition, ought indeed to limit us. To go beyond it, to demand a settled opinion where the materials for forming it are not given, to expect light where there is nothing but darkness, would be indeed most absurd and unjust. But if the scriptures do unfold the character, the counsels, the ways, and the com-

mandments of God, if the plan of redemption by Jesus Christ is clearly revealed, if the duties of christians are made known; then to neglect inquiring of every applicant for the communion of the church what are his views of these subjects, and whether he believes what is disclosed to us, is an inexcusable and criminal disregard of the truth, which *holy men, inspired by the Holy Ghost*, have communicated for the instruction of the ignorant and the salvation of the lost.

Before a man can be entrusted with a civil office he must bind himself by an oath to discharge its duties; and to attempt to discharge them without knowing what they are, would not be less ridiculous, than for the blind man to think of directing his nightly walks by the north star. And shall the doors of the church of Christ be thrown open to every one, who merely expresses his assent to the authority of the scripture, when in fact he may know nothing of the doctrines of the sacred volume, and may even reject the most important and sublime truths, which it reveals? Shall free admission to the most sacred and awful rite be given to those, who are ignorant of its design? Shall *they* be accounted believers, christians, saints, who consider the contents of the volume of inspiration as a chaotic mass; and find nothing intelligible about it, except its title, *this is a revelation from heaven?* If you reject this indiscriminate admission to the privileges of the church of the holy Saviour, if you make any distinctions, if, though you overlook the doctrines, which you associate so closely with creeds, you yet insist upon any acquaintance with the *duties* of christianity, if you require any knowledge of the precepts of the gospel, thus far you impose a creed; it is not indeed so broad and so long as your neighbor's, which unites doctrines to duties, but it is a creed; and it restricts the mind and restrains the freedom of motion, though its bands are not so tight, nor its weight so ponderous as his.

To be thorough, then, in abolishing the use of confessions of faith, it is necessary completely to break down the wall of partition between the church and the world; no inquiries must be made; the broad mantle of modern charity must cover every failing; and the liberal, unbigotted minister of the gospel must welcome to the supper, which was instituted only for the true disciples of Jesus Christ, must welcome to the feast of the righteous, every one, who is disposed to approach, however immersed he may be in iniquity, however his mind may be besotted in ignorance, and however incapable he may be of *discerning the Lord's body*. In this goodly company we should find men of all heresies and of all sins. The Antinomian would enjoy sweet fellowship with the Pelagian; he who worships the Lord Jesus as *the mighty God*, would commune with the man, who regards him only as a creature, and who counts the worship of him as idolatry; the Papist would eat the same body and drink the same blood with the Socinian; and the zealous observer of the divine commands, who yields his whole soul to the obedience of faith, would greet as his chris-

tian brother the miserable slave of unholy passions. We would hope there were no such ministers of the gospel, so regardless of the honor of their Master, and so treacherous to his cause. The purity of the christian church, so far as a careful enquiry respecting the moral conduct of those, who wish for admission, and respecting their knowledge of the principal doctrines and duties of christianity can secure it, we seriously believe to be of the highest importance to the interests of religion; and when we see professing christians not distinguished for the holiness of their lives, when we see the church of God confounded with the synagogue of satan, our feelings oblige us to adopt the exclamation of the prophet, "O, that my head were waters, and mine eyes fountains of tears!" To preserve this purity of the church, it is necessary that there be some examination of the applicants for the communion; and if this examination is resorted to then a confession of faith is virtually demanded, and the answer to every inquiry composes one article of a creed.

One other instance will conclude our illustration of the lawfulness of requiring a confession of faith. It is among the most important duties of ministers of the gospel to induct others into the sacred office; and unless they are willing to assist in elevating to the most dignified, the most interesting, the most responsible station, men, entirely disqualified for it, and whose false instructions may plunge thousands of immortal souls into hopeless misery; unless they are willing to entrust men, of whom they know nothing, with a power, the abuse of which will bring with it the most tremendous consequences; it is indispensably necessary, that they make inquiries respecting the religious sentiments, which are embraced. They are under the most solemn obligations to commit the gospel to *faithful men, who shall be able to teach others also;* and as no duty can be imposed upon them without an implied permission to use the necessary means to accomplish it, they may proceed to *examine* the candidate for the ministry. If they do examine him, if they require his acknowledgment of a single doctrine of the christian system as evidence of his ability to teach, they then subject him to the torture of a creed.

We know not in what way an attempt can be made to escape the force of this reasoning, except by the explicit denial of the power of ascertaining a single truth of scripture. It is possible, that some may consider the word of God as an unintelligible book, as a maze, in which the honest inquirer is inevitably bewildered, or as presenting truths, which it is of little consequence whether we admit or reject. With these men, who bring such an impeachment upon the character of Him, who inspired the sacred volume, we have nothing to do. But, it may be asked, who is the man that shall lay claim to infallibility, that shall settle the terms of salvation, and shall dare to impose his dogmas upon others? This is the great objection, and it may not be a useless employment to show its futility.

The first remark which occurs

is, that this objection of necessity implies, that not one essential truth can be certainly ascertained; for if a single doctrine, which is essential to the salvation of the soul, is seen in a blaze of light, this doctrine may be declared to be fundamental, and those who reject it may be pronounced despisers of the truth of heaven. What the scripture reveals as necessary to be believed, may be declared to be thus necessary, without exposure to the charge of assuming dominion over another's faith. Is it then a fact, that we may open the sacred volume and search for instruction, but shall ever be precluded from the possibility of obtaining knowledge? Shall we always find a mist before our eyes, which will prevent us from seeing what is presented to us? Can we discern no truth? Can we rely upon no promise? We hear the thunders of the divine law; but perhaps our senses are disordered! We listen to the invitations of a merciful Saviour, who died the just for the unjust; but it may be the voice of a deceiver! Eternity is spread before us; but it is the illusion of enchantment! It is a pleasing reflection, that this uncertain, wavering, hesitating kind of faith, if faith it can be called, does not dishonor every one, who professes a regard *to the sure word of prophecy*, and that there are some, *who know in whom they have believed*, some to whom the *scripture is profitable for doctrine and instruction in righteousness*. If then we are capable of discerning the form of any important truth of revelation, which we are required to contemplate we immediately become invested with authority to say, that those who will not fix their eyes upon it, incur the penalty of disobedience. What we *know* to be true, we may infallibly *assert* to be so.

Another remark, which may be made upon the objection above stated, is this, that it entirely disarms the minister of the gospel. He may preach, but it will be with no effect; unsettled himself, he can enforce nothing with energy. Unless he enjoins the reception of the christian doctrines and the observance of the christian precepts with a zeal, which a full conviction that he is right only can inspire; unless he speaks with the authority of one, who knows the truth, his voice will be as the idle wind. If he deals in doubts and probabilities, it will be hardly possible, that he should prove the means of saving his people from the wrath to come. On this subject we cannot repress our sentiments. For a man unsettled in his religious faith, and who does not embrace with his whole soul the important doctrines of the gospel, to take upon himself the charge of guiding others in the way to heaven, we think is presumption, which can be estimated only from the wide, and infinite mischief, inevitably resulting from it.

Much is always said about the nature of the human mind, the different causes which operate to induce belief, the impossibility of producing uniformity of sentiment, and the advantages of a discordance of views in furnishing an opportunity for the exercise of that candor and charity, whose praises are resounded on every side. All this is very

well ; but still, if the scripture enjoins the belief of certain doctrines and the practice of certain duties as necessary to salvation, a departure from this injunction, notwithstanding the necessity for a difference of opinion, which is so finely demonstrated, will conduct a man to the flames of the abyss. What God has taught we are required to believe, and a rejection of it, notwithstanding the plausible reasons, which may be brought forward to justify the rejection, will be found at last to have originated in an unholy, disobedient heart, in a soul regardless of the authority of Jehovah. For *if any man will do his will, he shall know of the doctrine, whether it be of God.*

But to what extent will this variety of opinion be permitted ? Will your charity embrace all men, however great may be their contrariety of sentiment, who will merely lay their hands upon the Bible, and say, "we regard this book as a revelation from heaven ?" There are men, who will do this, between whom there is a much wider difference, than between Dr. Priestly and a deist. Why then shall not your charity include the latter ? And if it reaches *him*, why shall the speculative atheist, who perhaps thinks as much of God and lives as good a life, as the deist, be shut out from your liberal and charitable hopes ?

The great number of sects into which the christian world is divided, is a consideration, which operates with many in producing an aversion to creeds. But of these we would ask, Do you think a belief of a single christian doctrine is required in the gospel ? If you do not, how does your christianity differ from deism ? If you do, we ask you to designate the doctrine. This then is a doctrine, a knowledge of which you think, necessary to salvation, and the rejection of which you think proves a man destitute of the christian faith. With him therefore you cannot commune. Before you will receive him to your fellowship, you would impose upon him a creed. You first require the submission of his understanding to the article, which composes your confession of faith. Exclaim no more then against that in others, which you practise yourself.

Either acknowledge the utter impossibility of ascertaining the truth, and deny the duty of supporting it, or yield your objections to creeds. The claims of infallibility, which have been advanced by the church of Rome, and the errors, which are found mingled with the truths, contained in many confessions of faith, may be brought forward against the cause, which we are espousing ; but unless it is contended, that the certain knowledge of the christian doctrines is beyond the reach of human intellect, unless we are cast afloat upon the waves of opinion, of probability, of uncertainty, of doubt, with no fixed star and no unvarying needle to direct us, the objection is disarmed of its force. For bigotry there is no excuse ; we are supporting no articles of belief, but which are in scripture declared to be necessary ; we attach ourselves to no terms of salvation, but which are there settled ; and thus far we not only think ourselves justified in going, but if we did not take this ground, we are persuaded we should be guil-

ty of reproaching the Father of Lights, of contemning his truth, of betraying his cause. But it will be said, may you not err in some articles of your belief? May you not deceive yourself, while you think you are *holding the mystery of the faith in a pure conscience?* And may you not require what is not necessary as evidence of the christian character? If I do this, I must answer for it not to a human tribunal, but at the judgment seat of Christ. I must follow conscience, even though it be not enlightened; and if through an evil heart, through deep rooted prejudice, and perverting passions, I have embraced falsehood, the light of the great day will make it manifest. Till then, those, who acknowledge themselves unfixed in their sentiments, and incapable of discerning the great doctrines and injunctions of the gospel, can with no consistency and no reason pronounce me mistaken, or reprehend me for my conduct.

Thus much then we think is plain, that it is not unlawful under certain circumstances, to require a confession of faith.

The other question now presents itself, *is it right to insist upon a confession, not expressed in the language of scripture?* Much may be said of the sufficiency of the sacred volume, of the clearness with which its essential doctrines are expressed, and of the imposibility of guarding against a dishonest subscription; but it is not to prevent the subcription of dishonest men, who are capable of declaring their belief of what they do not believe, that creeds are formed. It is idle to expect, that either scriptural or unscriptural expressions would be of any avail against these men. The compend will be subscribed; but even in this case the object of it may be in part effected; for they will be careful not to disprove the sincerity of their profession, lest they should be cut off from the privileges, which in consequence of it they enjoy; and thus the truths collected will be guarded from an open hostility and will be honored with the respect of at least a professed attachment to them.

It is in regard to those, who stand forth boldly and honestly in the support of errors, dangerous to the souls of men, that creeds are principally directed; and it is in cases of this kind, that the question of preference between a confession expressed in the language of scripture, and a confession expressed in a language understood alike by all men becomes most important. It may excite surprise, that on this subject there should be any difference of opinion. There is not and cannot in fact be a moment's hesitation in the mind of any intelligent man, who admits the propriety of ascertainihg the sentiments of another; for does not every one know, that men may fully believe what is false, and that those, who admit the scripture to be a revelation from God and assert the truth of every part, may yet misapprehend every doctrine, pervert the meaning of every expression, and distort and bend to their preconceived and false opinions every representation, which is made? A very simple statement will bring a sufficient answer to all the impassioned eloquence, which was ever employed against the imposition

of what are termed *unscriptural* articles of faith. You inquire of a man, who professes himself to be a christian, whether he believes the declaration of scripture, that *God worketh all things after the counsel of his own will?* and he says yes. You ask him then whether he believes, that *the agency of God is concerned in the production of every event?* and he says no, for that would be making God the author of sin! You inquire of him, whether he admits the scriptural assertion, that *Jesus Christ is the Word, which was made flesh, which was in the beginning with God, and which was God?* and he expresses his assent. You then ask him, whether he believes that Christ *existed before he came into the world*, whether he considers him as *any thing more than a mere man?* and he says no! You inquire of him whether he believes the scripture, that *except a man be born again he cannot see the kingdom of God*, and that men are *saved by the washing of regeneration and renewing of the Holy Ghost?* and he says yes. Ask him again in human language, whether he believes *there is a Holy Ghost*, and he will say, *he cannot tell!* We could pursue the illustration to an indefinite extent; but the further pursuit of it is unnecessary. By composing a confession of faith of the phrases of scripture a *verbal* agreement may indeed be secured, and this is all. You obtain no knowledge of sentiment; you have no security against error. No one, who admits the authenticity of the sacred volume, will openly reject a single sentence, which it contains. Propose to him any passage, and he yields to it; but propose to him the same thing in words, which the ingenuity of error has not rendered ambiguous, in language, of the meaning of which you and he have but one opinion, and you will know what he is, you will perhaps find him an opposer of the truth.

But what right, it may be asked, has any one to assert, that his construction is true? This is the last refuge of those, with whom we are contending, and this is only bringing forward again the subject of the *lawfulness of creeds*, which has been already discussed. A few thoughts, however, in relation to it may here be added. It has sometimes been said, that a man may be very honest in his inquiries after the truth, who yet is unsettled in his judgment with respect to the principal doctrines of the gospel. In reply to this representation we would observe, that the best and only evidence of honesty in research, where the means of information are afforded, is the reception of the truth. He who after reading the scriptures, misapprehends the great and prominent doctrines of revelation, proves himself to be blind. He shuts his eyes to the light, which beams from the objects before him. He may be sincere in his errors; and so is every man, who forms any opinions. But his confidence that he is in the right way will not render him the less likely to plunge down the precipice, towards which he is securely hastening; nor does it diminish the obligation, which is laid upon us, to warn him and those, whom he misleads, of their impending ruin. W.

ON CHURCH GOVERNMENT.

Quest. If a council, called by a church to ordain a man to be her pastor, find him to be, in their opinion, heretical, and therefore refuse to ordain him; may the church convene a second council, and may they, judging him to be orthodox, proceed to ordain him?

Under a government which appoints courts of justice of different ranks, a superior may correct the errors of an inferior tribunal. In the present question this is not contemplated. The second council is of no higher grade than the first. In several respects it is inferior to it.

Whatever liberty may be indulged in choosing a mutual council, as an arbitration between parties, a church, it is conceived, is not allowed any great power of selecting the members of a council, which is to act under the authority of Christ. If in an ordaining council, a few friends, of the candidate be invited from a distance, to assist, it is doubted whether the gospel warrants their affecting the result, which would be given by those of the council, who belong to the vicinity. Impartiality is essential in instituting courts of judicature; and it is liable to be disregarded if any considerable liberty of choice for the occasion be allowed. And, it is thought, experience teaches that for a church to pass by her sisters, who are near, in calling an ordaining council from a distance, to serve a particular design, exposes it to schism.

In the Old Testament and in the New, elders are mentioned as rulers; elders of cities, and elders of churches, whose jurisdiction is appropriate to their several cities and churches. It is also signified that Christ's ministers are to limit themselves *according to the measure of the rule which God hath distributed to them.* They have severally a *line* or *measure* beyond which they may not *stretch* themselves, *to boast of things without their measure, of other men's labors.* Is it perfectly evident, that this *line* reaches so far, or that this *measure* is so large, as to permit them to pass by their brethren and exercise authority over a church from which, they are separated by intervening sister churches? The angel of the church of Ephesus tried them who said they were apostles and were not and found them liars. But it is believed this exercise of authority was at Ephesus where the angel had jurisdiction, and not at Smyrna, Antioch or any remote city. Paul's charge expresses this limitation. "Take heed—to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." To *feed*, as the original word signifies in other instances, is to rule; it at least includes ruling, and doubtless extends to ordaining pastors or elders of the church. And though limited to those over whom the Holy Ghost makes elders overseers, it evidently extends so far, as is necessary to an administration by a council or presbytery, such as Paul addressed. But, as far as the writer has noticed, in reading the word of God, there is no direction or example but that gives countenance to a council convened from the vicinage rather than from remote situations.

Will any say? The church give authority to the council, and may therefore convene what ministers and churches she pleases. If it be so; why does the council assume the form of a judicatory? Why are pastors and delegates called for? And why are any agents employed by the church otherwise than to perform the parts of the ordination? But,

If the council receive their authority from Christ, to act for him in regulating concerns of his kingdom, the manner of their appointment should accord with his direction, and with the business they are to perform. They are to judge whether the church and congregation be in fit condition to receive the pastor elect, and whether he be a suitable person to be ordained over them. But if the church after hearing the result of their first council, that they find the man in their opinion, heretical, persist in the desire to have him ordained, and he concur with them, in convening a second council, in what view will the members of it be chosen? Will it not be, at all events, to have the ordination take place? It is understood that whatever be a man's sentiments, if his talents are good and his person acceptable, he may find brethren to give him countenance. And will it not be the calculation of the church and candidate to guard against a second disappointment, by selecting members for the council, that will either call his sentiments orthodox, or not be conscientiously scrupulous about opinions, and will be sure to gratify the church by ordaining their chosen pastor. A council so called, however respectable the personal characters of the members may be, will not be entitled to confidence, as an impartial tribunal, judging for Jesus Christ.

The act of the church in calling the second council, is to be viewed as the act of a majority of the brethren, but not of every individual. The rejection of the opinion of her first council, for imputing heretical sentiments to her pastor elect, makes it reasonable to conclude, that she either has departed from the faith in which she formerly held communion with her sister churches and individual members, or is less solicitous to preserve that faith than to be gratified in her chosen minister. Individuals, and it is to be supposed their numbers and piety are respectable, may adhere to their faith and to the result of the council, that has had regular cognizance of the question, between their brethren and them. There are now two parties, for the majority have made themselves a party, by appealing to a second council, in which the minority cannot concur. Their consciences forbid their acting in the choice, or if they be willing to submit the question anew to a council mutually chosen, or called from the vicinage without selection, this is not agreed to. The majority, commanding the vote of the church, make the choice, the candidate uniting with them, and the voice of the minority is not heard. As to the question between them, whether the result of the first council shall stand in favor of the minority, or be set aside, and the man be ordained in gratification of the majority, the choice of the council is wholly *ex-parte*, though they be more

honorably termed an ordaining council.

In all these views the second council does not stand on equal ground with the first; which is allowed to have been called in the order of the gospel, free from party views or party choice. But were there in all these respects an equality between them, it is not perceived that the second council could act, without violating first principles of duty.

"Obey them that have the rule over you, and submit yourselves." Against the authority of the first council there is no objection. They acted within their measure. Had they ordained the candidate, he would have been an elder, whom the Holy Ghost would have made an overseer. The authority of the council is no less to be respected in declaring him in their opinion heretical, and unprofitable to be ordained. "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." These are passages for the consideration of the second council, the church and the candidate, to say, if they can, that they do not disobey the ordinance of God. Again,

"Thou shalt not respect the person of the poor, nor honor the person of the mighty." The minority as to influence are the poor, the majority are the mighty. And to set aside a judgment out of respect to a party, that it may be gratified with a favorable decision on a new hearing, is equally forbidden, as to be actuated by the same consideration to give a partial judgment. Further,

"A bishop must be blameless, apt to teach, and of good report of them which are without." A man, who is found, on a regular hearing, to be heretical, is not blameless, is not apt to teach the pure doctrines of Jesus, and is not of good report of them who are without, being condemned of heresy by those within.

"Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Is it decent, or consistent with any rule of order, or authority in the church, for a council to convene on a call to ordain a man, already judged unworthy, and yet lying under the sentence pronounced by another council? In this way every condemnation of heresy, either in a candidate or a pastor, may be annulled; and no one can be excluded from the ministry for holding unscriptural opinions. But

Shall he be ordained, and then a mutual council be called, by him and the aggrieved, to try him on the charge of heresy, which after taking previous measures they shall allege against him? Which is the least absurd, to appoint a man to office, and then institute a tribunal to see if he be fit for it; or to punish a man on suspicion of a crime, and then give him a trial, to see whether he be guilty? Beside,

This man has already been tried, and convicted on the most unexceptionable testimony, his own declarations. The trial was before a tribunal against which there lies no objection. He, truly, cannot object to it; for in accepting the call of the church, and offering himself to be ordained by the council which she had called with his approbation,

he put himself under their jurisdiction. And they possessed complete authority to examine him, and to condemn or approve on the evidence he should exhibit. Authority to ordain a man over a people implies authority to say he shall not be ordained over them; and authority to say, he he is worthy of office, supposes authority to say, he is unworthy of it.

In fine, it is not clear that any other council, unless an enlarged council called by a reapplication to the same churches, and others of the same connexion, can have cognizance of this matter. The idea that the accused and accuser should nominate his judges does not well accord with a complete organization of the church. In a civil community it is not allowed, when an offence against the state is alleged. It is not understood that Christ has directed to it in his kingdom. A man's coming from under another jurisdiction is no good reason for his calling his friends after him, to be a part of the judges of his conduct. A foreigner, if accused of a crime is tried both by the laws and by the tribunal of the place, in which the action criminated is said to have been done. A heathen that professedly becomes a christian, is amenable not to his former heathen friends, but to the church to which he joins himself. And he who removes from one part to another of the kingdom of Christ, there makes an appeal to the authority of the church, is bound to submit to its decision.

PAUL.

THE above remarks, as well as some others of a similar character published in former numbers of this work, have been admitted on the principle expressly of encouraging free inquiry on subjects pertaining to the order and discipline of the churches. In admitting them, therefore we are not to be considered as giving our own opinions on the points in question; but answers to them, ably and candidly written, we hold ourselves equally ready to admit. Our own opinions however, may, in some form or other, in due time appear.

EDITORS.

SELECTIONS.

[Cowper's view of the pulpit and preachers in a celebrated passage of his Task has been so highly and deservedly admired, that any thing from him on the manner of preaching can hardly fail to engage attention. The following remarks therefore, found in two of his letters to his friend the Rev. Mr. Newton, and published in the third volume of his "Life and Posthumous Works," by Hayley, may not be unacceptable nor without their use. EDITORS.]

TO THE REV. JOHN NEWTON.

June 17, 1783.

"MY DEAR FRIEND,

"YOUR letter reached Mr. S—— while Mr. —— was with him. Whether it wrought any change in *his* opinion of that gentleman as a preacher, I know not; but for my own part I give

you full credit for the soundness and rectitude of *yours*. No man was ever *scolded* out of his sins. The heart, corrupt as it is, and because it is so, becomes angry if it be not treated with some management and good manners, and *scolds* again. A surly mastiff will bear perhaps to be stroked, though he will growl even under that operation; but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success, than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this notable task, he wonders that they are not converted; "he has given it them soundly, and if they do not tremble and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost for ever." But a man that loves me, if he sees me in an error, will pity me, and calmly endeavor to convince me of it and persuade me to forsake it. If he has great and good news to tell me, he will not do it *angrily*, and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.

A people will always love a minister if a minister seems to love his people. The old maxim *simile agit in simile*, is in no case more exactly verified; therefore you were beloved at Olney, and if you preached to the Chickesaws and Choctaws, would be equally beloved by them.

WILLIAM COWPER.

IN another letter to Mr. Newton, dated March 29, 1784, referring to the same Mr. S——, Mr. Cowper offers similar remarks.

"Mr. S——, who you say was so much admired in your pulpit, would be equally admired in his own, at least by all capable judges, were he not so apt to be angry with his congregation. This hurts him, and had he the understanding and eloquence of Paul himself, would still hurt him. He seldom, hardly ever indeed, preaches a gentle well tempered sermon, but I hear it highly commended; but warmth of temper, indulged to a degree that may be called scolding, defeats the end of preaching."

REFLECTIONS ON A DEPARTURE FROM GOD.

IT is desirable, not only for the establishment of a christian's peace, that he should be found in the exercises of his holy calling; but it is desirable, also, that he should live and walk continually under the light of God's countenance, that he may rejoice even in tribulations and glorify his heavenly Father. Sometimes even days and weeks, nay whole months are spent without the least ray of comfort, or a sweet return of enlivening hope, acting upon the soul. But these gloomy scenes of spiritual adversity,

which are not unfrequently accompanied with bodily affliction, often originate in a deviation from that path of rectitude prescribed in the word of God. The mountain of holiness, though surrounded without the tempestuous storms of life, is marked with a road of sweet serenity, pleasant to the pilgrim's eye!

"But view the trav'ller wearied on his way—
Losing the footsteps of his wonted path,
He sinks beneath the load—the scenes of life,
In variegated hue, withdraw the mind,
And clouds obscure his parting rays of hope!"

When little time has been spent in reading the word, in prayer, or in the more public means of grace, the Lord is oftentimes pleased to send some painful visitation of his providence on those, who are peculiar objects of his care, to bring them to a sense of themselves. But these gloomy dispensations, though painful for the present, are always productive of ultimate good to the souls of the afflicted; being designed by their heavenly Father to make them partakers of his holiness, that they may be mete to be received into mansions of everlasting rest. Amidst all the momentary trouble of believers, labouring under the pressure of spiritual or temporal afflictions, they are too apt to forget the good things that God has done for them in seasons past. But remember, O christian! that the Lord has dealt bountifully with thee; and let the consideration of it tend to invigorate thy mind, and rouse thee to prayer, thankfulness, and praise! Salvation is still of the Lord, and those who trust in HIM shall not be ashamed. 'Tis he, and he alone, who can give the witness of the Spirit of all truth, that we may be enabled to live by experience of the hope that is within us. Reflect, therefore, upon the difficulties thou hast already been enabled to surmount, and be diligently found in the means of grace. Look no more to frames and feelings, nor temporal calamities; but remember that the merciful attribute of a God in Jesus Christ is what faith fixes its hope upon; for he who cometh unto God by prayer, must first believe that he is gracious.—Retire then, O child of sorrow! into the closet of thine heart, and "examine thyself"—Is there not a cause?—Look simply towards God in his word, and he will give thee a heart to understand, and a propensity again to holy things. Strive, in the strength that is given thee, to press forward in the holy exercise of a living faith; impressed with an humble assurance of what the Lord has already done for thy soul in seasons past; for he has dealt bountifully with thee; and it is thy duty to rejoice even in tribulations, and glorify the God of thy mercies.

Evan. Mag.

MISCELLANEOUS.

Messrs. Editors,

In almost all the collections of "*Sacred Poetry*," which I have seen, certain much admired hymns, are generally found in them, and in various other compilations, of a serious and moral character. This is one

proof of their excellence, and encreases the desire to ascertain their real author, and this is the motive of the present inquiry. I refer more particularly to those for which credit is given to ADDISON; but as this eminent writer does not need, (and I think would not desire) dishonest fame, to add to his evergreen wreath, it may be worth our time to pursue the inquiry, for the pleasure of doing justice, to forgotten merit.

As these collections, now multiply so fast, it is much to be desired, that the error, if it is one, should be corrected, in all future compilations and editions, or the doubts removed, and the name of the illustrious *Addison*, continue to receive the meed of praise; and should this humble tribute to the name and virtues of *Marvell*, ever meet the eye of a British critical reviewer, I shall have reason to congratulate myself, if it excite to a further *Review* and investigation, and if possible, the question be once for all, settled beyond further doubt or controversy.

These hymns are so well known, that to recite the first line of each, may be a sufficient intimation to the reader.

One is a paraphrase on the 19th psalm.

"*The spacious firmament on high,*"

Another is of the 23d psalm,

"*The Lord my pasture shall prepare.*"

Another is of the 114th psalm.

"*When Israel freed from Pharaoh's hand,*"

Another is on the — psalm, or "*David's Hymn of Gratitude.*"

"*When all thy mercies, O my God,*"

Another (in some collections) is called "*The Traveller's Psalm,*"

"*How are thy servants bless'd O Lord.*"

Perhaps there are others, of which I am not yet informed.

In the 453d No. of the Spectator, Mr. Addison himself, gives us the following account.

"*I have already communicated to the public, some pieces of* DIVINE POETRY, *and as they have met with a very favorable reception, I shall from time to time, publish any work of the same nature, which has not yet appeared in print, and may be acceptable to my readers.*"

In the preface to Thompson's life*

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* *In Thompson's edition of Marvell, there are* 13 *verses to this hymn. In Dr. Belknap's collection and some others, there are only* 12.—*In the Birmingham collection, there are* 15, *but it is divided into two hymns, and the first verse is repeated, so as to make* 15 *in the whole. If the two last quoted hymns were meant as versions or paraphrases of* particular *psalms, they are not expressed by Thompson, nor in any of the collections which I have examined.*

* "The works of Andrew Marvell, Esq. poetical, controversial, and political, containing many original letters, poems, and tracts, never before printed, with a new life of the author, by Capt. Edward Thompson. In 3 vols. [large 4to.] London, printed for the editor, by Henry Baldwin, and sold by Dodsley in Pall mall, (and several other booksellers mentioned,) A. D. 1776."

The title page is here copied, with a view to make this work, more generally known, especially to youth, and I cannot resist, expressing the wish, that this, or a better, (if there is any better) life, of that incorruptible patriot, *Andrew Marvell*, were to be found in our bookstores, in a more compressed and cheaper American edition; which might be very easily done, in one quarto vol. of the same size, by using the *long primer* type, instead of the *pica*, as in the British edition. My object will be still more completely attained, if this hint should stimulate some printer or bookseller, to undertake an edition of the works of Marvell in Boston. Next perhaps to Plutarch, no book within my knowledge or recollection, would so expand the fine feelings of the heart or give more exquisite pleasure, to those who are charmed with exalted public virtue, in *Aristides* (of Athens), *Regulus* of Rome, *Ximenes* of Spain, *Sully* of France, *John Dewitt* of Holland, or *Joseph Reed* of America, will here read the life and works of a man, worthy with them, to have a niche in the Pantheon of Fame.

This would be profitable reading indeed, to young gentlemen who have

of the immortal ANDREW MARVELL, we have the following information.

"*I have ventured to give the excellent compositions, of this great and exalted character, because they have never been given to the world,—but in a mutilated, and an imperfect state. The best edition of his poems, is published by Mr. Thomas Davies, from those given by Cooke, 52 years after the death of* Mr. Marvell; *but his political and controversial works, were never yet collected.* The late Mr. THOMAS HOLLIS, *of honorable memory, had once a design, of making a collection of his compositions, and advertisements were published for that purpose, by the late Andrew Millar; and all the MSS. and scarce tracts, collected for that purpose, were afterwards given me, by his ingenious friend. In this design, the late Mr. Robert Nettleton assisted, and all his papers, since his death, have been politely allowed to me by his kinsman, Mr. Thomas Raikes.*"

Thompson proceeds to claim the aforementioned hymns as the production of that most excellent man, (Marvell) and says—"*How these came to Mr. Addison's hands I cannot explain, but by his words, they seem to be remitted by correspondents, and might perhaps come from the relations of Marvell.*" He also vindicates the right of Marvell, to several other pieces, on lighter subjects, and thus asserts their authenticity.—"Since the death of Mr. T. Hollis, I have been favored by his successor, with many anecdotes, MSS. and scarce compositions of our author, such as I was unable to procure any where else; and by the attention and friendship of Mr. Raikes, I have been put in possession of a volume of Mr. Marvell's poems, *some written with his own hand*, and the rest copied by his order."

In Thompson's edition, thus printed from Marvell's MSS. book, he supplies omissions, corrects the mistakes, mutilations, or variations, of the editor of the "STATE POEMS," of *Cooke*, and others, as he says—"*for I have given his words, as they were written by his own pen.*"

A concise account of A. Marvell,

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a taste for biography, poetry, politics, and miscellany, and who may at some future day, be in situations, that may put their virtue to the proof; and who will find it much fortified by the example of a patriot so illustrious: and being thus proved, may shine in the same resplendent dignity. I have not the requisite talents, to give a critical analysis, of these three volumes, considered as models of good taste and elegant writing; but the sublime virtues of the man, give his works a title, to an attentive perusal: so far however, as my limited reading enables me to judge, his style may be said to possess a masculine strength, and perspicuity, his wit is lively, and his satire the most keen. As a man, though poor in pelf, he had the true intellectual riches,—an independent mind, an honest heart. As a member of parliament, he was above all price, for he could not be bought, by the *minion*, the lord treasurer *Danby*, with the gold or caresses of his master, king Charles the 2d.

"*What is the chaff to the wheat.*"

What are the tinsel titles—what is

the smoke, which envelopes *Eugene*, or *Marlboro*'—the *Hawke's* and the *Wolf's*, to the serene light which surrounds from a ray of the DIVINITY, shining through the mind of *Andrew Marvell.*

Under his portrait, in the first of these volumes, we read—

"ANDREW MARVELL,

member for Kingston upon Hull, in the parliaments which began 25th April, 1660, and 8th May, 1661. The last commoner who received allowance from his constituents, and the friend and protector of

JOHN MILTON.

Drawn and engraved 1776, by James Basire, from a portrait, painted in the year 1660, which was in the possession of THOMAS HOLLIS, of Lincoln's Inn, F. R. and A. S. S.

But whether fate or art, untwin'd his thread,
Remains in doubt; fame's lasting register
Shall leave his name inroll'd, as great as those,
Who at PHILLIPI, *for their country fell.*"

may be found in *Watkins' Biographical Dictionary;* perhaps as much, as might be expected, in such a work; but I should be highly gratified to hear of any other author, who has written the life, or given any further account, of this admirable man.

You, gentlemen, or your correspondents, whose extensive reading and acquaintance, with the poets in our language, are far above mine, will do me a favour, and probably others, by investigating these claims, and rendering to the true author, the merit of these charming hymns.

THOMAS ELWOOD.

From the Christian Observer.

SIR,

MY situation as a minister of a parish, in a part of the kingdom where a great many soldiers have been successively quartered during the late war, has afforded me much opportunity of observing and inquiring into the state of religion amongst that class of men. Although, for the most part, the character and conduct of the military presents a picture of impiety and licentiousness, from which the mind of the serious christian turns with mingled abhorrence and pity, yet I feel much satisfaction in being able to bear testimony to several instances of genuine piety, even under all the difficulties and disadvantages which are attached to the life and habits of the soldier. I have spent many hours, in the course of the last five years, in very profitable and edifying communication with men of this description, who have withstood the temptations and opposition which the present state of the military calling presents; and who have unremittingly persevered in the profession and practice of religion, notwithstanding the influence and persuasion of evil companions, nay, too often the threats and persecution of their officers. The trials to which those, who are more than usually concerned for the welfare of their souls, are exposed to from the ill-will and derision of the world, is well known, but few, if any, are placed under more trying circumstances than the religious soldier. The hatred, scorn, and persecution, which he generally meets with, is far greater than that which usually falls to the lot of religious people of the lower classes, who are placed in other situations of life.

Shortly after the return of the duke of York from Holland, one of the regiments, which had suffered very materially in the different engagements, was quartered in my parish. A private soldier called upon me one evening after divine service, with a request that I would explain a particular part of my discourse, which he had just heard, expressing, at the same time, much interest in the general subject of it. I found him to be a very well-informed man, of distinguished piety, and much religious knowledge. His language and address betrayed evident marks of strong natural sense, aided by an unusual acquaintance with the word of God, and the operations of his grace upon the heart.

From this man I received a most interesting detail of circumstances which occurred during the campaign in Holland, including a particular account of the temper and behavior of many individuals before and during the heat of battle. Such anecdotes, from a sensible and pious man, I consider as very valuable; for although we are at no loss in obtaining minute details of military operations from various quarters, both public and private, yet the *religious* history of a battle is one not always to be procured. I may possibly take some future opportunity of communicating to you this good man's remarks on the state of his comrades during that awful suspense between life and death which a battle occasions.

He frequently called upon me during the continuance of the regiment in my neighborhood, and every succeeding interview gave me fresh proofs of his religious attainments. At that time he was the only man in the regiment who made any profession of religion, and on that account was ridiculed and despised by the greater part of his companions.

At length the regiment having nearly repaired, by fresh recruits, the loss sustained in Holland, was ordered to join a camp then forming, for the purpose of collecting troops for the Egyptian expedition, under the command of sir Ralph Aber-

crombie. A few days before their departure, W——, for that was his name, brought with him another private of the same regiment, who had expressed a particular desire to speak with me, but of whom he knew very little, except that in some of the engagements in Holland he had been observed voluntarily to seek danger, and needlessly to hazard his person, as if with a desperate resolution of ridding himself of life. On being introduced to me alone, the stranger said, that he hoped I should excuse the liberty he had taken of coming to request that I would purchase a small parcel which he had brought, in order to enable him to supply himself with a few necessaries preparatory to his voyage to Egypt, as he had no other means of raising a little money. He was a tall young man, of a dark sun-burnt countenance, having something in his aspect, speech, and address, which struck me as being above his present appearance. On opening his parcel which he did not do without some confusion, it proved to consist of some clergyman's bands, one or two religious books, and some manuscript sermons. "Sir," said he, "you will hear with surprise, and I cannot mention it without some uneasiness, what I have for a long time concealed from every one around me, that I am in reality a brother clergyman, though now disguised in the habit of a common soldier. My father is a clergyman in Wales; he educated me himself for the church, and procured me ordination, with a title to a curacy at ——, in the county of W——: my name is E——. I continued upon that cure three years, during which time, I am sorry to say, through much imprudence and inattention to the decorum which suited my character, I contracted several debts, which I had neither means nor prospect of paying. Fearing disgrace and imprisonment, and knowing my father's inability to assist me, I quitted the town, and formed the resolution of enlisting as a soldier, which I shortly afterwards did, and was soon sent on the expedition to Holland, whence I lately returned. That you may have no doubts as to the truth of my story, which may possibly induce you to sympathize with a brother clergyman in distress, I will shew you several letters and papers which, when you have read, I trust you will give me credit for the truth of my relation." He also wrote some sentences in my presence, which proved his handwriting to be the same with that of the manuscript sermons he had requested me to purchase. On examining the letters, (some of which were from his father, expostulating with him on his extravagance); and putting a variety of questions to him, I felt fully satisfied as to the truth of his story.

I was greatly concerned at what he had related, and began to enter into a close and friendly expostulation with him on the inconsistency of his present situation with the sacred profession to which he was bound by ties the most indissoluble: I urged the duty of his endeavoring to return, if possible, to the discharge of his ministerial duties with a mind influenced and improved by the experience of past hardships and misfortunes. As he did not appear disposed to follow this advice, I brought forward, with much earnestness, every argument which scripture or reason suggested to my mind on the subject, and begged that he would permit me to endeavor to procure his discharge from the army, by a representation of his case to the duke of York. Although he spoke to me with much civility, and thanked me for my advice, and the offer I had made, yet I was sorry to perceive a great reluctance on his part to avail himself of my counsel, and but little appearance of remorse for what had past: he talked like a man weary of the world, who had no desire to continue in it, and no hope of sustaining a respectable character in it; it was plain that no impression of a religious kind had been made upon his mind. The peculiarity of his situation, and the occasion of his coming, led him, at the same time, to pay attention to what I said. I entered into a long conversation with him on the nature and design of christianity in general, as well as of the pastoral office in particular, examined him as to his views of the doctrines of the gospel, and explained my own to him very fully: I entreated him to take what I

had said in good part, and urged him, by every sacred consideration, to act the part which it appeared to me his duty and interest to adopt. He said but little in reply, and almost declined saying any more. I therefore purchased his little parcel, gave him a couple of books, and dismissed him with a blessing, once more entreating him to lay to heart what I had said. In two days the regiment went away, nor did I see either W——, or Mr. E—— before their departure.

A circumstance of so singular a nature frequently occupied my thoughts afterwards, and whenever I wore the bands which I had purchased from Mr. E——, I felt an increased interest in his behalf. From that time, till the return of our troops from Egypt, I had no opportunity of hearing any thing respecting him, except that a clergyman of his name had certainly officiated at the town which he had specified, a few years since: this I learned from a native of the place.

In June last my old acquaintance W—— called upon me, and said he was just arrived from Egypt, and had a great deal to say to me. With the same excellence of heart and head, as he had testified on every former occasion, he entered into a clear and satisfactory account of the events of the Egyptian expedition, describing in a very affecting manner, the outward hardships and dangers he had encountered, as well as the inward consolation and support which he had derived from the power of religion on his mind.

"I have now," continued he, "a story to relate which I am certain you will feel a deep concern in. You, without doubt, remember that young clergyman whom I brought to your house the year before last, the Rev. Mr. E——. At that time I knew very little of him; he, however, shortly after we had left you, observed, with some emotion, that what you said to him had made more impression upon his mind than any thing he had ever heard in the course of his life. He then made me also acquainted with his history, to which I was before a stranger. From that day I was confined in the hospital with a fever, and did not see him again before our departure for Egypt We embarked on board of different ships; it was not, therefore, till our arrival at Malta that we met together. Mr. E—— took an immediate opportunity of saying, 'W—— I have long wished to see you, I want to tell you how greatly indebted I feel to that dear friend of yours at ——. I can never forget him: his words made a deep impression on my heart, and I trust by the blessing of God, they will yet make a still deeper.'

I found on conversing with him, that since I saw him he had become affected with a deep sense of his spiritual danger, and by meditation and secret prayer during the voyage, had acquired much insight into religion. He shewed strong marks of penitence, and gave a favorable hope of an important change having taken place in his views and dispositions. I was always happy to find, on the reassembling of the regiment after the voyage, that among the recruits were a few very seriously disposed. Mr. E—— and myself soon formed a little religious society amongst them, which gradually increased to the number of twenty-four: we met as often as possible to read the Bible together, converse on the concerns of eternity, and unite in prayer to Almighty God for his blessing on our endeavors. We derived much benefit from these meetings. Mr. E——, in particular, expressed himself highly delighted by such a profitable mode of passing those hours which in our line of life are too generally devoted to drinking, debauchery, and profaneness. In his confidential conversations with me, he frequently mentioned your name, and shewed me the substance of your friendly advice to him, which he had from memory committed to paper.

"When we arrived on the coast of Africa, Mr. E—— and myself were in the same boat at the time of our landing at Aboukir. Throughout the whole of the tremendous fire which, for a considerable time, the French artillery kept upon us, I observed great coolness and patient fortitude in his countenance. His deportment was very different from what I had seen when we served together in Holland. At that time he always appeared desperate and care-

less: now I thought I could perceive a courage blended with humility, which evidently proceeded from a much more exalted source. We both, by the mercy of God, escaped unhurt on that day. Our little society continued its meetings as regularly as the trying circumstances of our situation would permit. Mr. E—— was three or four times engaged with the enemy afterwards, and always behaved both before and during the battle with much steady, and I may call it, godly courage.

"On the evening preceding the 21st of March, our whole society met together. Mr. E—— said, in the presence of the rest, 'I cannot account for the strong impression which had seized my mind, that I shall not survive the event of to-morrow's engagement: no such prepossession ever occupied my thoughts on any former occasion, I feel, therefore, strongly affected by this; but if it be thy will, O God, thy will be done!' We then united in prayer together for him, for ourselves, and for all our brethren in arms, beseeching God to prepare us for the awful trial, and give us grace either to meet death with joyful hope, or to receive his sparing mercy, if our lives should be preserved, with gratitude. Knowing the importance of the next day's battle, and the little chance we stood of all meeting again in this world, we embraced each other with peculiar attachment, and mutual recommendation to the God of battle and the Preserver of souls. Oh, sir! it was a happy, but trying season to us; I saw Mr. E—— an hour before the horrors of that bloody day commenced; his words were, 'Pray earnestly for me, and if I am killed, and you should be spared, give my last blessing to our worthy and dear friend at ——; tell Mr. ——,' continued he, 'that I owe him more than worlds can repay: he first opened my heart to conviction, and God has blessed it to repentance: through the unspeakable mercies of Christ, I can die with comfort."

"After the severe engagement which followed, wherein the brave Abercrombie fell, according to agreement, our little society met. Every life was spared except that of poor Mr. E——, whose head was taken off by a cannon ball at an early period of the action. Such was the will of God. Whilst therefore, we returned hearty thanks for our preservation, we blessed God's goodness for sparing the life of our departed brother, till by a lively exercise of faith and repentance, as we had every reason to trust, God had made him his own. I now also bless God, that I have had this opportunity of seeing and relating to you a story, which I know you rejoice to hear."

Without farther comment, Mr. Editor, I send you the above relation, which I have committed to writing with as much faithfulness and accuracy as I am able. L. R.

A REFLECTION

On the Close of the Year, occasioned by hearing the bells at Midnight.

IS this a theme of mirth? who can rejoice
That time, important time, so swiftly flies;
And scorn reflection's monitory voice,
The friendly power that wooes us to be wise?

For ever ye departed months, adieu!
What heart that knows your value can be gay?
What heart that asks reflection's conscious view,
How many hours fled unimprov'd away?

Yet oft her warning voice, e'er yet they past,
Cry'd, "Seize the precious minutes, make them thine:
Ah how wilt thou account for so much waste
Of treasure lent for purposes divine?"

O let my heart her needful dictates hear,
To her the solemn midnight hour I give,
And ask, while musing on the finish'd year,
How have I spent the time, and why I live?

How have I spent the time? reflection say?
She answers "wasted many a precious hour,
In careless indolence lost many a day,
When heaven demanded every active power.

Why do I live? "Past errors to deplore,
Low at the feet of sovereign grace to bow,
For strength divine intreat (while I adore,)
To dedicate to heaven the fleeting now."

Jesus, to thee, to thy atoning blood,
To thy unsully'd righteousness I fly:
O thou, my Judge, my Saviour, and my God,
Instruct me how to live and how to die.

Mrs. Steele.

REVIEW.

DR. REES' CYCLOPŒDIA, VOL. II. PART II.

(Continued from page 274.)

To the article ANT are added descriptions of two *species* of this *genus* of insects found in Guiana and Surrinam.

Under ANTELOPE the American Editors have given a description of a very beautiful species of this animal from the account of captain Lewis. It is found in Louisiania, and is called the Missouri Antelope. The opinion has heretofore been, that none of these animals were to be found in America. We are informed, that since the publication of this part of the Cyclopœdia, captain Lewis has sent another species from the same quarter, and has denominated it the big horned Antelope.

In the article ANTICHRIST, after a brief description of this prophetical person the English Editors proceed thus:

"Had the right of private judgment, says an excellent writer, been always adopted and maintained, Antichrist could never have been; and when that sacred right comes to be universally asserted, and men follow the voice of their own reason and consciences, Antichrist can be no more."

Such loose and fallacious reasoning is very properly reprehended by the American Editors in the following paragraph.

"The sentiment of this "excellent writer" however, seems, in the present instance, to be only partially just, and very unguardedly expressed. We may indeed admit, that the possession and exercise of the right of private judgment, would have prevented, if not the rise, yet certainly the extensive influence, duration and enormities of the papal hierarchy. But will any one affirm, as a general truth, that when "the right of private judgment is adopted and maintained," men never embrace and propagate antichristian sentiments, that is, sentiments contrary to the doctrines and authority of Christ? Surely infidelity is antichristian, as well a several destructive heresies both of ancient and modern date. Nor does it admit of a doubt that the propagators of heresy have often "adopted and maintained the right of private judgment," and that their followers and abettors have not only frequently exercised this right in fact, but almost uniformly boasted that they did so. The right of private judgment is certainly precious and invaluable, but like every other excellence it is liable to great abuse; and the abuse of it has actually produced instances innumerable, not only of individuals, but of sects and parties that have been as completely antichristian as any who have been influenced by superstition, or tramelled by sacerdotal power. The deslre of being thought to "assert" and maintain this right, has often stilled "the voice of their own reason and conscience," in those who have strongly felt that desire, and so far from destroying antichristian principles, it has been the prolific source of systems directly hostile to evangelical truth and purity. In a word "the excellent writer" here referred to, seems, in effect, to have affirmed, that when men judge for themselves, they never judge erroneously: than which a greater error could not be easily mentioned.

The principal opinions of christians with respect to Antichrist are stated, and among the rest some very excentric ones; at the close of which the Cyclopœdist breaks out, (as if to cast contempt upon all endeavors after correctness on this subject,) in the following manner:

"How endless are conjectures! Some of the Jews, we are told, actually took Cromwell for Christ, whilst some others have labored to prove him Antichrist himself. Psaffius assures us he saw a folio book in the Bodleian library, written on purpose to demonstrate this latter position"

To this the American Editors have subjoined the following remarks:

"Doubtless conjectures may be endless, and extravagance and nonsense may be uttered on subjects the most important. All this, however, ought not to excite a prejudice against such subjects themselves, nor lead any to suppose that it is impossible to arrive at the truth and certainty in regard to them. Since the reformation begun by Luther, the great body of sensible Protestant writers have always considered popery as *pre-eminently* the Antichrist of the New Testament. It is well known that the standing opinion of the papists is, that the heathen Roman emperors and the mahometan power were Antichrist. Admit that both were intended, and take in also all the heresies that have risen in the christian church, and they adopt no inconsistent system."

ANTIMETER, a new article, contains a long and particular description of an optical instrument invented by Mr. William Garrard. The great use of this instrument is to measure angles with greater accuracy than can be done by Hadley's quadrant, or the sextant.

ANTIPAROS has added to it a description of the magnificent cavern, or subterranean grotto, with which the island is distinguished.

ANTONINUS' *Wall* is inserted under the name Antoninus. It is minutely and satisfactorily described. Our readers we presume, generally know, that this wall extended from the Frith of Forth to the Clyde, and is about 37 English miles in length.

ANTONIS *St.* a town of New Mexico, is described with some particularity in the American edition. We object to the word "prairies" in an English composition, when we are in no want of a legitimate word to express the same idea.

In the article APALACHIAN *Mountains* necessary corrections have been made. The English editors were so ill informed as to say, that the highest summit of the White Mountains was not elevated more than 3000 feet from the sea; though the common estimate, and the one adopted by Dr. Belknap, is 10,000 feet. The American editors think that the greatest height is not more than 7800 feet.

APHELION and APOGEE have received many additions and corrections.

Under the article APPLE-TREE, a long and minute account of the apples produced in the United States is inserted. It would seem from the richness and variety of this kind of fruit, as it is now cultivated in the middle States, that no country is more productive in this respect, than our own can be with a moderate share of expense and attention.*

VOL. IV. PART I.

BAROMETER has received some corrections and additions; among the latter is a new *formula* for calculating heights by this instrument, taken from the Mecanique Celeste of La Place, particularly explained and illustrated, and reduced to English measures.

BARROLOO is a new article containing some account of a nation in Southern Africa, the people of which are said to live in large cities, carry on extensive manufactures, and cultivate a fertile country. This country is supposed to lie between 20° and 23° south latitude. The account is given by Mr. Barrow, who received it in the interior of

* The foregoing articles were omitted in their place.

Africa from a Mongrel Hottentot.

Bartram, John, a new article contains a particular account of that laborious and ingenious botanist. It is not a little to the honor of this man, and of our country, that he was called in one of the letters of Linnæus, "the greatest natural botanist in the world."

To Batavia considerable additions have been made, tending to shew the extreme unwholesomeness of this opulent and populous city. It is a most melancholy thought that while thousands are passing into eternity, the survivors, who behold this spectacle with their own eyes, should be spending their time in folly and sin, totally regardless of death and a judgment to come.

Battalion has been greatly enlarged by the addition of the principal part of the instructions drawn up for the order and discipline of the troops of the United States, by the baron Steuben. The English article, however, contains the latest improvements.

In Bavian's Kloof an interesting account is given of the good that has been done by the benevolent exertions of the Moravian Missionaries among the natives of that place. This is a new article. We were somewhat surprised to find the following sentence introduced from one who had travelled in that region. Speaking of the Missionaries the writer says:

"Adopting the idea of the humane and ingenious count Rumford, their first great object seemed to be that of making men *happy* that they might afterwards become *virtuous*, which is certainly much sounder philosophy than the reverse of the proposition."

Whether the doctrine here attributed to count Rumford be correctly attributed to him we know not; but let the doctrine be whose it may, we are convinced it is erroneous. The Moravian Missionaries are too well acquainted with the human character, to act upon such a principle. Accordingly whoever is conversant with accounts of African missions, or with any missions among savages, is not ignorant, that the only way to collect a permanent congregation among them, and to lead them a single step towards civilization, is to excite their concern for the salvation of their souls. Most unquestionably the way to make men *happy*, is *first* to make them *virtuous*; and this is equally true, whether they are civilized or savage, ignorant or enlightened.

Bear, in zoology, is much enlarged, and several interesting anecdotes are inserted, which afford a particular account of this tenant of the American forest.

In the article Beelzebub there is an attempt made, similar to the one under Angel, to convince the reader, that there are no such *evil spirits* as the sacred writings have been hitherto almost universally understood to describe. But all such attempts will be without effect upon those, who consider the word of God as a *plain* revelation of his will, and a *true* account of his government, so far as it relates to the wants and salvation of men. The American editors have added a paragraph in which they say, that 'of such reasoning the direct tendency is, to destroy the authority and use of revelation altogether.'

The name of Dr. BELKNAP very properly constitutes a new article. His memory deserves to be honored for his zeal and perseverance in collecting andpublishing historical and biographical information with respect to his native country. Greater particularity would have been desirable in an account of a writer so generally known and respected.

We are not satisfied that the American publisher takes sufficient pains to obtain articles of American biography. We will briefly state what characters the public have a claim, as we think, to see inserted in such a publication. All the venerable names of the men who took a leading part in promoting the settlement of these colonies ought here to find a place; all who were distinguished in their day for ability and patriotism in public office; all who were eminent in either of the learned professions; all the heroes and patriots who distinguished themselves during the revolution; and particularly all who have written any thing of even moderate worth. We are aware that the necessary information for all this must cost trouble; but the publisher of such a work ought to encounter some trouble rather than suffer his work to be deficient in so important a particular. Gentlemen can be found in the Union, who, if applied to, can furnish much valuable information on this head. Our histories already in print, contain many notices of distinguished men, which can easily be condensed and inserted. If a life or a character is very imperfect, it is better than nothing; that is, if it be correct as far as it goes.

In the number now under review some account ought to have been afforded of Dr. Bellamy, formerly pastor of the church in Bethlem, (Conn.) an able and laborious preacher of the gospel, and the author of an excellent treatise entitled, "True Religion Delineated."

In the last number, (Vol. III. P. II.) we looked in vain for the name of Dr. Backus, late of Somers, (Conn.) an eminent instructor of young gentlemen for the ministry, and the author of "Sermons on Regeneration," and of several occasional sermons.

The publisher ought not to plead ignorance of men whose works are in most book-stores in the country; and certainly no other plea can avail him.

The article ATONEMENT is republished at the close of this number, with large additions by the American editors, in which misrepresentations and mistakes are corrected, and the doctrine of the Atonement set in a truly scriptural light, in an extract from bishop Butler's Analogy.

In this number, 36 articles have received additions, which put together would fill about 26 pages; there are also 12 new articles which take up rather more than five pages.

VOL. IV. PART II.

BENEZET, *Anthony*, an eminent example of active and persevering benevolence, has his virtues and his exertions here commemorated. He was of French descent, born in England, and lived the greatest part of his life at Philadelphia, where he died. Every such instance in-

serted by the American Editors will be an additional favor conferred on the public.

BENGAL is enlarged with some new and useful information respecting that rich and populous province of India.

BENTLEY, *Richard*, in Biography, is enlarged by an entertaining extract from the life of the celebrated Richard Cumberland, his grandson.

The account of bishop BERKELEY contains some additional traits in the character of that good man, which Americans ought both to record and remember with gratitude; particularly his munificence to Yale College, and his zeal for the promotion of learning in America. We are happy to mention, that a painting, on which the portrait of the bishop is one among several other figures, has lately been presented to Yale College.

In the article BERLIN some account is given of the curiosities to be seen in that great city; and among the rest mention is made

"Of the portrait of the elector William the Great, in a large model of gilt brass, and of the four cardinal virtues, of a gigantic size, placed on pedestals near it."

The American Editors, after noticing the dreadful consequences of the battle of Jena, and the fact that Berlin fell into the possession of the French, rather humourously observe, that

"The acquisition made in this rich capital to the museum of Paris, in paintings, statues, and other rarities, have been numerons and valuable. Nay, it is uncertain whether, in the thirst for this species of spoil, even the "Four Cardinal Virtues," mentioned in the above account, have been spared; and whether they will not prove as great curiosities at Paris, as they have lately been in Berlin."

In the account of bishop Beveridge, the English Editors take occasion to shew their attachment to what is called *rational religion*, by inserting several expressions calculated to diminish that high reverence, which most pious persons have been in the habit of cherishing, towards the memory and character of the venerable bishop. It excites no surprise in us, that so able and consistent a Calvinist, and a man so eminent for vital piety, as was this excellent prelate, should have it said of him, by those who prefer the dogmas of their own philosophy to the plain revelation of the Divine Will, that "his devotion inclined to mysticism," and that he has been censured "for his avowed opposition to rational sentiments of religion." The article, however, concludes, by saying, that

"All have concurred in allowing him the praise of the strictest integrity, of sincere piety, of exemplary charity, and of great zeal for religion."

The American Editors have subjoined a paragraph intended to correct the insinuations against the writings of the bishop, which we should insert, together with the faulty part of the preceding character, were it not, that the insertion of it would take up too much room.

The article BIBLE we have perused and examined with the attention, which so important a subject demands. Several pages are very profitably taken up in stating the principal arguments in favor of the genuineness and authenticity of the Sacred Writings. The American Editors have seen it necessary to supply several remarks by way of caution against some hasty expressions, which savor of controversy, if not of heresy. On the

whole, however, this part of the article is well worthy of perusal.

A history is then given of the principal copies and editions of the Bible in the Hebrew, Greek, Latin, Samaritan, Chaldee, Arabic, Syriac, Coptic, Sahidic, (the language of Upper Egypt,) Ethiopic, Armenian, Georgian, Persian, Gothic, Russian, Spanish, Italian, French, German, Flemish, Indian, (North American,) Saxon, English, Welch, Irish, and Gællic languages. The labors of Dr. Kennicott, and M. Rossi, in preparing their respective editions of the Hebrew Bible, are detailed with some minuteness. Under the head of English Bibles, an argument is entered into, the object of which is to prove, that there ought to be a new translation of the scriptures. We confess that we are not convinced by any arguments we have seen here, or elsewhere, that a new translation is expedient, at the present time. Whenever so momentous a business is taken up, it will behove christians to pray, that those who have it in charge to transmit the word of life to future millions, may enjoy the special presence of the Father of Lights.

The article Biddle, *John*, affords a complete specimen of the principles and prejudices of the English Editors on any subject relating to the Socinian controversy. Mr. Biddle, it seems, was brought into notice more than a century and an half ago, by the persecution which he suffered on account of certain heretical opinions, which he adopted and taught. All persecution for religious opinions, is unjustifiable; but that Mr. Biddle was so remarkable for "powers of reasoning, piety, and devotion," as he is here described to have been, we may be allowed to doubt, if Neal has given a true extract from the catechisms he published,

"In which," says this writer, "he maintains, 1st. That God is confined to a certain place. 2. That he has a bodily shape. 3. That he has passions. 4. That he is neither omnipotent nor unchangeable. 5. That we are not to believe three persons in the Godhead. 6. That Jesus Christ has not the nature of God, but only a divine Lordship. 7. That he was not a priest upon earth, nor did reconcile men to God. And 8. That there is no Deity in the Holy Ghost."

This statement is taken from a paragraph subjoined by the American Editors; and as it is quoted from Neal, whom the English Editors cite as one of their authorities for this article, it cannot well be objected to by them.

The article Bishop is elaborately and carefully compiled. The American Editors have inserted a few paragraphs, where, as they conceive, the arguments in favor of Episcopacy are not stated fairly, and with their full force. In the first of these paragraphs, they give the following brief statement of what is confessed, and what asserted, by modern advocates of Episcopacy:

"Episcopalians confess, that during the lives of most of the apostles, and while the church was under their episcopacy, the words "bishop" and "presbyter" were synonymous. But they assert three grades of the ministry; they leave to mere custom the application of the names; and they affirm as an historical fact, that custom, after the decease of the apostles, appropriated the word "bishop" to the higher grade of the ministry by themselves appointed to succeed them."

The article Blasphemy *against the Holy Ghost* remains untouched by the American Editors, though it contains some opin-

ions with respect to this sin, which are utterly indefensible. Perhaps it was thought these opinions would do no harm, as the article contains some explanations of the passages in which the subject is mentioned by our Saviour, which are not far from being correct. As this is a subject of awful importance, and one on which many persons have had groundless fears, we take the opportunity of giving what we believe to be a true definition of *blasphemy against the Holy Ghost. It is the malicious speaking against the agency or operations of the Divine Spirit, when sufficient evidence is presented to the mind of the speaker, that the agency or the operations spoken against are really divine.* The necessary constituents of this sin, if the foregoing definition is correct, are, first, that it be *against the Holy Spirit;* secondly, that it be *a speaking against Him;* thirdly, that there be *malice* in the speaker; and, fourthly, that there be such *evidence* that any candid person would be convinced, (and possibly such evidence that the speaker himself *is* convinced,) that the agency spoken against is from God.

We expected to have found some account of JOHN BLAIR Esq. of Virginia, one of the patriots who assisted in forming the Constitution of the United States, but were disappointed. Nor do we recollect to have seen the name of ABRAHAM BALDWIN, in its place, another member of that illustrious convention, which organized our present government.

In this number about ten pages of new matter are introduced, under twenty-six articles, two of which are new. We shall not be at the trouble hereafter of mentioning the proportion of new matter, or the number of articles which have been inserted, or enlarged; but shall only select such matter for review as, shall hereafter come within the rules we have heretofore prescribed to ourselves.

(To be continued.)

RELIGIOUS INTELLIGENCE.

UNITED STATES.

VERMONT.

THE general convention of congregational and presbyterian ministers, in Vermont, viewing the distribution of cheap religious tracts, one of the most effectual methods of disseminating evangelical truth, have recommended, and the Missionary Society have established, the "*Vermont Religious Tract Society*," of which the trustees of the Missionary Society, for the time being, are the trustees, and Dr. William G. Hooker, of Middlebury, general Tract agent.

A new periodical work, entitled, "*The Adviser*, or Vermont Evangelical Magazine," of 24 pages, at 25 cents a quarter, is to commence with the commencement of the year 1809. The profits to go to the Vermont Missionary Society.

CANADA.

The practice of distributing small, cheap religious tracts, among the poor, has, within the last ten or twelve years, been carried to a vast extent, particularly in Great Britain,

and the United States of America. In that period many millions have been gratuitously distributed in New England, we have reason to believe to the spiritual and everlasting benefit of many people. We are happy to learn that this useful charity has been lately introduced among the people of Canada by the Rev. Thaddeus Osgood, a missionary, aided by the contributions of a number of gentlemen in Montreal, and other places, whose names we cheerfully give to the public, through the medium of the Panoplist and Magazine, as an example and stimulus to others to "go and do likewise."

In *Montreal*, Rev. Dr. J. Mountain $2, Rev. J. Somerville 1 10, Rev. R. Easton 1, J. Monk, chief justice, 2, Hon. J. M'Gill 2, Sir J. Johnson 4 75, Wm. M'Gillivray 5, P. M'Farlane 5, J. Ogilvy 4, Wm. Hollowell 2, J. Brown 2, Henderson, Armour, & Co. 2, J. Stansfield 1, Logan & Watt 2, Auldjo & Co. 2, Bellows & Gates 1, Dr. L. J. Brown 1, J. Sewell, attorney, 2, D. Ogden, attorney, 2, Dr. D. Arnoldi 1, J. A. Gray 1, J. Lambie 1, W. G. Pell 1, Wm. Shokle 1, P. Shorts 1, F. Gennerman 1, D. Ross 2, T. Gibb 1, J. Frobisher 2, J. Woolrich 1, N. Mower 1, B. Comens 1, J. Cormack 2, J. Holloweil 1, D. Fisher 1 50, J. Blackwood 1, J Todd 1, J. Seabrook 1, R. Brooks 1, A. Anderson 1, J. Auld 1, J. Lilly 1, W. Hunter 1, J. M'Authur 1, Wm. Logan 1, Northrop & Co. 1, J. Reid 2, W. Stuart, attorney, 1, R. M'Nab 1, T. Holmes 1 50, T. Storrow 2, Wm. Sheppard 1, T. Thayre 2, G. Maffatt 1, N. Menulien 1, J. Odell 1, R. Stoors 1.

At the village of *St. Andrews*, on Grand River, Walter, Ware, & Co. $5, Capt. S. Gardner 1, Capt. S. Davis 1, J. Hutchins 1, R. Donnally 1, A. Matthews 1, E. Williston 1.

At the village of *St. John's*, J. M'Cummings $1, J. Woods 1, Jo. Woods 1, A. Campbell 1.

On *Skattagee river*, Capt. J. Baker $1, J. Ormsbee 1, Judge H. Horton 1.

In *Cornwell*, Rev. J. Strachan $2, Rev. J. B—— * 2, S. Campbell 1, J. Fulton 1, N. M'Lean 2, — * Houghton 2, D. M'Auley 1, Wm. Jones 1, J. F. L—— * 2.

From the Evangelical Intelligencer.

Maryville, Sept. 16, 1808.

Rev. Sir.

The period has at last arrived, on which I have long fixed my eager eye.

The Cherokee nation has at length determined to become men and citizens. Towards this my exertions have been unremittingly directed since the commencement of my mission to them. A few days ago, in full council, they adopted a constitution, which embraces a simple principle of government. The legislative and judicial powers are vested in a general council, and lesser ones subordinate. All criminal accusations must be established by testimony; and no more executions must be made by the avenger of blood; the infliction of punishment is made a governmental transaction. Small companies in each district are to have the power of our sheriffs to apprehend supposed criminals; and to execute according to the decree of the council. This could not be done as with us by an individual, there being no way properly to bind him; it must therefore be done by a company that one may be a check on another.

They have actually made some laws and entered them on record to stand as written laws of the nation; and you would have been astonished at the *etiquette* with which they performed this business; from council to council messages were passing and repassing according to the rules of parliament. One law is that no murderer shall be punished until he has been proved guilty before the council. Another that all Indians who have stock to a certain number specified, shall pay two dollars annually to support their national government; that every white man in the nation, of every description, shall pay one dollar per annum for the same purpose; and some whose names are mentioned are rated as high as five.

* *These names are illegible, and some others we fear are mispelled, from the difficulty of reading the manuscript.*

That all Indians shall be obliged to pay for crossing at ferries in the nation, as the whites do; that all ferries are to be taxed for the same purpose, some as high as fifty dollars, some thirty, some twenty, &c.

Laws are likewise enacted to establish their companies as mentioned above, and give them their proper power. The laws are in the following style, "Be it enacted by the general council of the Cherokee nation," &c.

I suspect their next step will be the partitioning out their lands, and entering into regular habits of husbandry. Thus far are the Cherokees advanced; further I believe than any other nation of Indians in America. These advantages they cannot lose; and as soon as they are civilized their way will be open for the establishment of regular religious society; may the Lord soon hasten it. This is the most critical and eventful period I have ever seen; it is a time of anxiety to my mind; and a time which calls forth all the energy in the minds of the Indians. I feel, my friend, that I need more grace, and more strength of body and mind for this great business. Money will also be needed. The support of this mission may seem to be at a great expense, but let it be recollected that the object is great; and I hope it will not be lost for want of a little of that treasure which God has so abundantly bestowed on his people. I would cheerfully sacrifice my *little* all, but it is too inconsiderable to add momentum to this machine. I have one of my schools at a sacrament this day; Oh that it may be a day of power amongst them. Excuse haste, excuse blemishes, pray for me; assist me all you can. Tell your female societies to pray for me, and my little Indians. Yours in the gospel of Christ,

GIDEON BLACKBURN.

Extract of a letter from the Rev. Dr. Bogue of Gosport in England, to Messrs. Lee and Gordon, missionaries for India, detained at Philadelphia.

We were all much disappointed that you did not proceed to India, where you were so much needed and so anxiously expected. It would have been well if you had followed your own judgment in opposition to that of others. By Mr. Cran's last letter we learn that there were no obstacles in your way.

However as things have turned out we are happy that you have found your situation so agreeable, and that you have been placed in scenes of so much usefulness. I hope, that some will have reason through all eternity to bless God for your continuance in the western hemisphere.

I hope you will be able to take your departure soon for the eastern world, and have a happy meeting with the friends at Vizagapatam and Madras.

We had letters lately from Mr. Morrison; the good man was well at Canton in the beginning of this year, living by faith in the providence and grace of God. Uncertain how it might be with him as to his continuance in that place, but determined if possible, to make himself master of the Chinese tongue, in order to present the scriptures to the inhabitants of that country.

Mr. Wray has been about half a year in Demarara with Mr. Paste a planter. He goes on well, and has very encouraging prospects. The negroes begin to be concerned about their eternal salvation.

Mr. Elliot is in Tobago and has just begun to speak the word of life to the people there. His prospects I think are very promising.

Mr. Weissenger is gone to Malta, with a view to learn the modern Greek, and from thence to pass over to Smyrna, or some other place where the Greeks reside. The motto of his life is, "I am a debtor to the Greeks." He is much fitted for the service, and I hope will have the blessing of God.

Mr. Creighton, after being compelled to leave South America, has been employed in Ireland, but it is expected that he will soon go to the East Indies.

The directors have just come to a determination to send out three of the students, Mr. Davies, Mr. Hands, and Mr. Creighton to the East In-

dies; and Mr. Pazalt, Mr. Wimmer, and Mr. Adam to the West; Mr. Pritchett and Mr. Brain are destined for Ava, the capital of the Birman empire.

I hope the Lord will be with them and abundantly bless them; and that he will likewise be with you and make you good ministers of Jesus Christ, and successful missionaries among the heathens.

We have just had letters from Mr. Cran, he is well and going on well; Mr. Desgranges was gone to Madras on account of his health.

The missionaries of Otaheite were laboring with diligence, though not yet with success; yet I think things are very promising.

The missions at the Cape of Good Hope are flourishing. Many heathens have been converted to God in the various stations.

Mr. T. Gordon is at Yonghall in Ireland. He was well some weeks ago, is much esteemed, and will I hope be a blessing to the place. He has commenced his labors with vigor, and I have no doubt of his perseverance and success.

LIST OF NEW PUBLICATIONS.

NEW WORKS.

THE Philadelphia Medical Dictionary, containing a concise explanation of all the terms used in Medicine, Surgery, Pharmacy, Botany, Natural History, Chymistry, and Materia Medica, compiled from the best authorities, by John Redman Coxe, M. D. Philadelphia; T. Dobson. 1808.

The American Law Journal and Miscellaneous Repertory, No. III. By John E. Hall, Esq. Boston; Farrand, Mallory, & Co. 1808.

An Examination into the constitutionality of the Embargo Laws, comprising a view of the arguments on the question before the Hon. John Davis, Esq. Judge of the District Court for Massachusetts, in the case of the U. States vs. Brigantine William, tried and determined in Salem, (Mass.) Sept. term, 1808. By Francis Blake, counsellor at law. To which is added the opinion pronounced by the court, on the constitutional question, arising in the trial of the case. Worcester; 1808.

The Holy Bible, containing the Old and New Covenant, commonly called the Old and New Testament: translated from the Greek. Vols. I. & II. By Charles Thomson, late Secretary to the Congress of the United States. Philadelphia; Jane Aitkin. 1808.

A Sermon delivered at the ordination of the Rev. John Codman, to the pastoral care of the second church of Christ in Dorchester, Dec. 7, 1808. By William Ellery Channing; pastor of the church in Federal street, Boston. Boston; Joshua Belcher, 1808.

A Sermon delivered on the day of public thanksgiving, in the State of Massachusetts, Dec. 1, 1808. By John Lathrop, D. D. minister of the second church in Boston. Boston, Munroe, Francis and Parker. 1808.

Daily Devotions for the closet. To which are added Prayers on particular occasions. First American from the 3d London edition, with various alterations and corrections. By the late Rev. Samuel Merrivalle. Worcester; I. Thomas, jr. 1808.

A Sermon delivered Nov. 26, 1808. At the interment of the Rev. Thomas Cary, A. M. senior pastor of the first religious society in Newburyport. By John Andrews, A. M. surviving pastor. Newburyport; Edward Little. 1808.

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NEW EDITIONS.

A system of theoretical and practical Chymistry, by Frederick Accum, operative chymist, lecturer on practical chymistry, &c. &c. &c. late of the Royal Institution of Great Britain. Philadelphia; Hopkins and Earle. 1808.

The Anatomy of the Gravid Uterus, with practical references, relative to pregnancy and labour. By John Burns, surgeon in Glasgow. Salem; Cushing and Appleton. 1808.

Exposition of the practices and machinations which led to the usurpation of the crown of Spain, and the means adopted by the Emperor of the French to carry it into execution. By Don Pedro Cevallos, first secretary of state and dispatches to His Catholic Majesty, Ferdi-

nand VII. Boston; William Wells, and Farrand, Mallory, & Co. 1808.

The works of Mrs. Anne Steele, complete in two volumes. Comprehending poems on subjects chiefly devotional; and miscellaneous pieces in prose and verse; heretofore published under the title of Theodosia, 2 vols. Boston; Munroe, Francis, and Parker. 1808.

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WORKS IN THE PRESS.

Bradford and Inskeep, Philadelphia, are publishing by subscription, in imperial quarto, price 12 dollars each volume, handsomely half bound in Morocco, on a rich vellum paper, vol. I. of American Ornithology, or the Natural History of the Birds of the United States. Comprehending those resident within our territory, and those that migrate hither from other regions, among which will be found a great number of land and water birds hitherto undescribed, &c. &c. By Alexander Wilson.

Farrand, Mallory, & Co. Suffolk Buildings, have in the press, Letters to the Rev. Thomas Belsham, on some important subjects of theological discussion, referred to in his discourse on occasion of the death of Rev. Joseph Priestly, LL D. F. R. S. and member of several British and foreign academies and philosophical societies. By John Pye Smith, D. D. from the last improved London edition.

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WORKS PROPOSED.

We learn with pleasure, that Mr. WILLIAM ALLEN, Regent in the University at Cambridge, has prepared, and is about immediately to publish, in a handsome octavo volume, of about 500 pages; an American Biographical and Historical Dictionary, containing an account of the lives, characters, and writings of the most eminent persons in North America, from the first discovery of the country to the present time, and a summary of the history of the several colonies of the United States.

From the talents and industry of the author, and the access which his situation has given him to the best sources of information, we doubt not his work will be highly deserving the public patronage.

J. Hoff, Charleston, S. C. is publishing a Treatise on Martial Law and Court Martial, as practised in the United States of America, by Alexander Macomb, Esq. Major of the United States corps of engineers, late Judge Advocate on some special trials. M. U. S. M. P. S. &c. &c. Recommended by Major General Pinckney and Major Davie. To contain about 400 pages 8 vo. fine paper, price $3.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

UNITED STATES.

DOMESTIC IMPROVEMENTS.

IT will always afford us great satisfaction to receive and communicate authentic information, with respect to the progress our country is making in the necessary and useful arts of civilized society. We invite our correspondents to furnish us with such facts, as may be interesting to the community. In the present number we can only give our readers a few hints on prominent subjects.

IRON.

The public will doubtless be gratified to learn that an IRON MANUFACTORY, *on an extensive scale*, is establishing at Vergennes in Vermont, by a very respectable company in Boston. When gentlemen of such capital and intelligence undertake such a business, the public has a sure guarantee of its success, and cannot fail to participate with the proprietors in the beneficial consequences.—It would be a delightful task for us to publish what vast things have already been done, within a few years, in this most indispensable branch of industry.

COTTON.

In Rhode Island, Cotton Factories are in a very flourishing condition. There are more spindles employed in that State than in all the rest of the union. An association, consisting of a few very respectable merchants, we understand, is about erecting a new factory, larger than any which exists in this country; and which, it is estimated will cost two hundred thousand dollars.

FINE WOOL.

An act passed last spring by the legislature of the State of New-York, granting a bounty on the first Merino

ram introduced into each county of this State, has had a wonderful effect in extending that valuable breed of animals.

The proceedings of the legislature of the State of Connecticut are conclusive in proving two facts, that the wool of Merinos is superior to all other wool for making superfine cloths; and that it does not in any degree deteriorate in the fleeces of those which are bred from the pure blood in this country. This legislature (on the report of a committee for ascertaining the facts) have presented their thanks to the Hon. DAVID HUMPHREYS, late minister plenipotentiary at the court of Madrid, for having imported into his native State one hundred of the Merino breed of sheep from Spain. They have also decreed very important immunities to the workmen in his factory, for ten years to come.

The Philadelphia Premium Society have awarded the first premium, for superfine broadcloth ever granted in America, to Col. HUMPHREYS, for a piece of 28 yards, made at Humphreysville, (Con.) from the wool of his Merino flock.

ELKANAH WATSON, Esq. of Pittsfield, (Mass.) with a commendable zeal, is carrying into effect the noble and extensive plans of Col. HUMPHREYS, by introducing into his native State the Merino breed of sheep, and the manufacture of cloth from their wool. We trust the legislature of Massachusetts will not be behind the legislatures of her sister States, New York and Connecticut, in patronizing efforts so patriotic and beneficial.

GENERAL MANUFACTORIES.

It is reported, that about one hundred different trades are now carrying on, with advantage, in Philadelphia. The patent shot and porcelain manufactures have recently been introduced.—A domestic store is opened for the sale of all American goods, on commission.

We hope to have the pleasure of recurring to this subject in a future number.

EAST INDIES.

TIPPOO SULTAUN'S LIBRARY.

The oriental library of the late Tippoo Sultaun, which on the capture of Seringapatam, was preserved entire, and consists of 2000 volumes of Arabic, Persian, and Hindustanee manuscripts, was shortly after that event conveyed to Calcutta, and deposited in the college of Fort William, where it much facilitated the labors and pursuits of the professors and students of those languages. The library was, in the year 1805, minutely examined by the Assistant Persian Professor, Capt. Charles Stewart, and a descriptive catalogue, explaining the subject of each volume, memoirs of the author, &c. formed of its contents. Since that gentleman's arrival in England, and appointment to the East India Company's college at Hertford, he has revised the work, and added an Appendix, containing specimens in the Persian language, (accompanied by a translation) from the principal authors quoted in the catalogue, rendering it not only a useful book to the oriental student, but desirable by every person wishing for information on such subjects, or curious of knowing the nature and extent of Mahommedan literature, which, it must be remembered, had arrived to a great degree of splendor when Europe was overcast with ignorance and barbarism.—For the convenience of foreigners, to whom the English letters may not give the exact pronunciation of an oriental word, the titles of the books will be also inscribed in the Arabic character. *Lon. Pap.*

ITALY.

SCULPTURE FOR AMERICA.

The sculptor Thornwalson, at Rome, is now at work on a colossal statue of Liberty, 22 feet in height, for the presidency of Washington, the first that ever went from Italy to America.

MANUSCRIPTS AND BOOKS.

A decree from Milan, dated 10th June, orders, that the director-general of the domains shall take catalogues of the rare manuscripts and books in the suppressed monasteries, &c. and lay the same before the council of state and the general director of public instruction. The archives and libraries shall be put under seal, and the director of public instruction shall make a selection of the books; the most valuable

will be brought to Milan; the remainder, in part, applied to the use of the Lyceum and secondary schools, and in part sold in the most advantageous manner.

The viceroy of Italy has appointed Dr. Hager, of Paris, professor of the oriental languages in the university of Pavia.

FRONTIERS OF CHINA.

VACCINATION, &c. PORTABLE MEDICINE CHESTS.

Mr. Rehmann, physician to his Serene Highness the Prince of Furstemberg, has lately received a letter from his son, physician to the Russian embassy in China. This letter is dated from Kiachta, on the frontiers of China, 14th October, 1805. Mr. Rehmann, jun. writes, that he has vaccinated a great number of the children of the mogols. "They still retain," says he, "the simple manners and morals of their ancestors. They live under tents, still use the bow, and shoot their arrows with such dexterity, that in a chase with the suite of the Russian ambassador, they killed six times more game than the latter did, although they carried very good fowling pieces and rifle-guns."—Mr. Rehmann writes also, that he has discovered in Tibet a small portable selection of medicines, which may be of great service. It consists of sixty pieces, very elegantly wrapped up in paper; it comprises some remedies used in Europe, but a greater number of which the botanists attached to the embassy had no knowledge. Among them are some small sorts of fruits, or walnuts, with chemical preparations. Mr. Rehmann has presented a list of them translated from the original Tangut. He intends to bring home with him some of these little pharmacopeias, which are very common among the Bucharese; he assures his father, that in consequence of the measures he has employed, vaccination is now propagated from Jekutzh as far as Jakutsh and Ochotzk, and consequently from England to the remotest extremity of the northern part of the globe. He is in hopes of bringing with him some valuable Chinese works for the library of his Serene Highness the Prince of Furstemberg.

POLAND.

UNIVERSITY IN GALLICIA.

Since the establishment of an Austrian government in West Gallicia, much has been done for the cultivation of the public mind, and the universities of Lunberg and Krakaw, which had nearly gone to decay through the dissensions in the old government, have been re-established, and public schools, with capable teachers have been established in most of the principal towns.

BOTANIZING EXCURSION IN TARTARY, &c.

A letter from a person in the Russian embassy, dated at Irkertz, 24th April, 1806, mentions that M. Ridowsky, botanist to the embassy, intends making the following botanical tour, from which that science may expect to receive much valuable assistance. On the 5th of May he leaves Irkutch, and pursues the course of the Lena as far as Jakutz; from thence he traces the Aldan as far as its source in the Mongol mountains. These, as well as the Jablonoi Chrebet (apple mountains) will be explored, as far as the Eastern Ocean. He then goes along that shore as far as Ochotsk, where he expects to arrive in September. From thence he will either travel by land round the bay of Penchina to Kamschatka, or go by sea to Bolcheretzk, and stay there the winter. In the summer of 1807 he will examine the Kurile isles, as near as possible to Japan; and then the Alieutie isles, as far as the continent of America. On his return he will explore Bering's and the Copper isles. The winter he will spend in Kamschatka; and in the third summer he goes through Sagalia and the isles in the mouth of the Amur, and will explore that stream upwards through Yellow Mongolia and Nurtchinck, and thence return through Davuria and Siberia. He promises to pay particular attention to the class cryptogamia. *Panorama.*

ESTABLISHMENT OF THE UNIVERSITY OF GOTTINGEN.

The city of Gottingen, in the territories of Hanover, has been lately rebuilt; the streets are all in straight lines, wide, and have a convenient pavement for foot passengers. The population is reckoned at about 10,000 souls, including seven or eight hundred students from all parts of Europe. Gottingen has neither playhouses, commerce, or places of public amusement; of course none but men who have a taste for study will settle here.

Among the chief public establishments are distinguished the lying-in hospital, a beautiful piece of architecture, wherein are combined a salubrious air and internal neatness, with every convenience that the condition of the patient may require: the botanical garden, which is remarkably well kept, and always open to the pupils: the public library, which is composed of nearly 200,000 volumes, in all languages; it contains also a rich collection of engravings, and of ancient as well as modern monuments. It is intended for the use especially of the professors and students. The cabinet of mineralogy is one of the most complete in Europe. Lastly, the hospital, which contains only forty beds, but is kept very clean and comfortable.

The University of Gottingen is composed of a pro-rector, a council, twenty-four established professors, and an equal

number of supernumeraries, or substitutes.

The pro-rector holds his office for only six months. He represents the king, who is perpetual rector; he inscribes the names of the new pupils, is president of the council, issues his orders to the police guard, and, if requisite, can call out the military. He is the chief civil magistrate of the city. The professors of each faculty successively fill this eminent situation.

The council is composed of the pro-rector, two professors, and two supplementaries. They decide 1mo, On the offences of the students, who are amenable only to their fatherly tribunal. 2do, On the differences between the inhabitants, the military, and the students. In this latter case, if of a serious nature, two judges of the civil tribunal are called to sit with the council.

The students take the oath of submission to the academic code, from the day their names are inscribed till they have gone through the whole course of lectures. The punishments inflicted on them consist in fines, confinement, exile, and disgraceful banishment. Such students as have incurred this last punishment are excluded for ever from all the universities of Germany, and all public situations.

There are four faculties, viz. 1st, the Faculty of Theology, which comprehends the history of the church, morality, and divinity, properly so called. 2d, The faculty of Law, which comprehends the law of nature, the law of nations, universal history, the history of Germany, and of its different constitutions, Justinian's Institutes, the pandects, canon, civil, and criminal law. 3d, The Faculty of Physic, which comprehends anatomy, physiology, the materia-medica, natural history, botany, chemistry, mineralogy, the healing art, pathology, therapeutics, surgery, and chemistry. 4th, The Faculty of Philosophy, which comprehends metaphysics, natural history, mathematics, astronomy, geography, diplomacy, politics, statistics, archæology, &c.

The professors have from four to six thousand livres salary, exclusive of perquisites, such as the payments made by the students who follow the different courses. The lectures are divided into two sessions, and last five months, at the rate of five lessons a week: the lessons occupy at least an hour.

The first lectures begin at the latter end of October, and end a fortnight before Easter. After one month's vacation they are resumed, and last till the latter end of September. The complete academical course of lectures requires at least three years; and yet in order to go through the whole in that interval, a pupil must follow at least four during the half year. He then may be examined, and take his degrees. It is required of the professors, besides the science which they teach, to be versed in the ancient and some of the living languages. They are nominated by the Regency, which never fails of making a proper choice; the public opinion having been previously consulted on the question. *ib.*

LIVERPOOL.

PRODIGIOUS FOSSIL BONES FROM AMERICA.

A gentleman who has just returned from a mineralogical tour of several years in America, has brought from New Orleans such objects of natural history collected during his researches, as will astonish the naturalists of this country. Among others is the remains of an animal of the lion or tyger kind, of such stupendous magnitude, as almost to exceed the bounds of credibility; being on a moderate calculation fifty feet long. A single carnivorous grinder weighs ten pounds, one foot covers a space of four feet by three, and the tail must have been three feet in circumference. It is clear from the structure of the bones, that the animal must have been very fleet, and capable of making immense bounds or leaps.

What could have resisted the impetuosity of such a creature with such power and inclination for destruction? A universal carnage must have followed wherever he moved. The whole of the collection has been purchased for the Museum, the proprietor of which has published the interesting manuscripts of the gentleman who discovered and brought them to this country. *ib.*

ORDINATION.

On the 7th inst. was ordained over the Second Church and Society in Dorchester, the Rev. John Codman, A. M. son of the late Hon. John Codman, Esq. of Boston. The ordaining council was composed

of the following ministers, with their delegates, viz. Rev. DAVID OSGOOD, D. D. of Medford, Moderator, Rev. JOSEPH ECKLEY, D. D. and the Rev. JOSHUA HUNTINGTON, of the Old South Church, in Marlborough street, Boston, Rev. ELIPHALET PORTER, D. D. of the first church in Roxbury; Rev. JEDIDIAH MORSE, D. D. of Charlestown; Rev. THADDEUS M. HARRIS, of the First Church in Dorchester; Rev. JOHN PIERCE, of Brooklyn; Rev. WILLIAM E. CHANNING, of Federal Street Church, Boston; Rev. JOSHUA BATES, of the First Church in Dedham, scribe of the council; Rev. JOSEPH S. BUCKMINSTER, of Brattle Street Church, Boston; Rev. CHARLES LOWELL, of the Church in West Boston; and the Rev. SAMUEL GILE, of Milton.

The candidate, in conformity to the wise custom established by the fathers of New England, exhibited to the Council a well digested and comprehensive confession of his faith, which gave great satisfaction to the friends of evangelical truth, and evinced his warm and decided attachment to the distinguishing doctrines of the reformation.

The council then proceeded to ordination. Introductory prayer, by Rev. Mr. BUCKMINSTER. Sermon, by Rev. Mr. CHANNING. Ordaining Prayer, by Rev. Dr. ECKLEY. Charge, by Rev. Dr. OSGOOD. Right Hand of Fellowship, by Rev. Mr. HARRIS. Concluding Prayer, by Rev. Mr. LOWELL.

The day was pleasant; the assemblage of people uncommonly great, and the religious exercises were performed in a manner highly satisfactory to a numerous and discriminating audience. The sermon was novel in its plan, and written and delivered in a style of uncommon excellence.

On the whole, we consider the settlement of Rev. Mr. CODMAN, in this large, pleasant, and united parish, as an event peculiarly auspicious to the church of Christ in general, and particularly to the branches of it in this vicinity.

OBITUARY.

SKETCH OF GOVERNOR SULLIVAN.

To the number of citizens distinguished by their services to their country, who have terminated their earthly career, must now be added the name of JAMES SULLIVAN, late governor and commander in chief of the Commonwealth of Massachusetts.

He was the fourth son of Mr. John Sullivan, who, about the year 1723, came from Ireland to this country, and settled at Berwick, in the District of Maine. This gentleman was descended from a respectable family, and had received a liberal education. By his personal care and tenderness the late governor SULLIVAN was himself educated, and having lived to the age of upwards of 105 years, he enjoyed the most precious of all rewards to the heart of a father, the satisfaction of witnessing the fruits of his cares in the most affectionate return of filial gratitude, and in the usefulness and public eminence of his son.

Governor SULLIVAN was born at Berwick, on the 22d of April, 1744. After pursuing the study of the law, under his brother the late General John Sullivan, he was admitted to the bar at twenty-one years of age. In a profession prolific of able men, he soon rose to celebrity, and before the dissolution of the colonial government, he had been advanced to the rank of a barrister in the then superior court, and appointed king's attorney for the county in which he resided.

On the approach of the revolution, which established the independence of this nation, he took an early, active, and decided part on the side of his country. Being, in the year 1775, a member of the provincial congress assembled at Watertown, he was, together with the late Hon. W.

Spooner and I. Foster, entrusted with a difficult commission to Ticonderoga and Crown Point, for the execution of which, that assembly manifested their satisfaction by a vote of thanks, to the commissioners.

He was in the same year appointed judge of the court of admiralty, erected for the counties in the District of Maine; but never entered on the duties of this office, having been appointed early in the following year a judge of the superior court.

After the adoption of the present State constitution, to the formation of which he contributed as a member of the convention which presented it to the people, he continued a judge of the supreme judicial court until February, 1782, when he resigned it, and returned to the practice of the bar.

In 1783, he was chosen by the general court a delegate to represent the State of Massachusetts in congress; and in the ensuing year arrived with the late judge Lowell, and the present chief justice of the Commonwealth, as a commissioner in the settlement of the controversy then existing between the States of Massachusetts and New York, concerning their respective claims to the western lands.

He was repeatedly chosen to represent the town of Boston in the legislature; in 1787, was member of the executive council; the same year, judge of probate for the county of Suffolk; and in 1790, attorney general, in which office he continued until June, 1807, when he was called to the chief magistracy of the Commonwealth.

In 1796, he was appointed by president Washington, agent under the fifth article of the British treaty for settling the boundaries between the United States and the British provinces.

Such were the public stations, in which during the course of his active life, he was placed by the steady and uninterrupted confidence of his country. Nor was he less conspicuous by the number of learned, charitable, and public spirited institutions to which he gave his support, and from which he received marks of honorable notice. From the University at Cambridge, he successively received an honorary degree and a doctorate of laws. Of the American Academy of Arts and Sciences he was one of the members from its first institution; among the founders, and many years president of the Massachusetts Historical Society; president of the Massachusetts Congregational Charitable Society; president of the Society for Propagating the Gospel among the Indians and others in North America; and a member of the Humane Society. He was the projecter of the Middlesex Canal, devoted to that object much time and labor, and from its first commencement until his decease, was president of the corporation.

The public stations which he held were not merely offices of profit or of honor, they were posts of laborious and indefatigable duty. They were filled with unquestionable ability, and if in the course of a long political career, in times of turbulence and party bitterness, he did not always escape the common tribute of reproach, which accompanies all illustrious talents, his strongest opponents could never deny that his execution of every public trust, was distinguished by that peculiar quality which was most appropriate to its nature. To all he applied the most unwearied and active industry. As a judge he was universally acknowledged to have displayed, that first of all judicial virtues, impartiality. As the public prosecutor of the State, he tempered the sternness of official severity with the rarer tenderness of humanity. During a period of nearly forty years, his practice at the bar was more various and extensive than that of any other man in the State.

His style of eloquence was original, and adapted to the occasion, the subject, and to the tribunal before which it was displayed. Deeply versed in the general science of the law, and equally well acquainted with the sources of persuasion in the human mind, he was alike qualified for the investigation of the most intricate, and complicated questions of legal discussion, and for the developement of the tissues of fact before juries. The sagacity of his mind so

justly adapted the course of his argument to the persons whom he addressed, that it may be questioned whether a public speaker has ever appeared in this State, whose ascendency over the minds of the juries of the country was so general and so permanent as his.

Amidst the great and constant pressure of business, public and private, which occupied him, by the discharge of his official duties, and by his practice at the bar, he found time for the pursuits of literature and science. Various publications, relating to his profession, and to other objects which interested his affections, successively issued from his pen.

The "History of Land Titles;" "The History of the District of Maine," his Treatises "On the Suability of the States," and "On the Constitutional Liberty of the Press," are his principal publications.

His chief magistracy over the Commonwealth was marked by the moderation and equanimity with which he used his influence to temper the political divisions among the people, and to promote the interests, and to conciliate the dispositions of his fellow citizens. In this honorable endeavor he was not without success, and among the sincere mourners at his departure will be numbered many of those, who were the strenuous opponents of his elevation.

As an individual member of society, his character shines with a milder, yet with an undiminished lustre. In all the relations of social life, his conduct was exemplary. From his early youth he had been a believer of christianity. He felt the obligations of its duties; he participated in the enjoyment of its hopes, and its principles operating upon a warm and affectionate heart, were manifested in that display of filial piety, of conjugal and parental affection, of active friendship, of liberal charity, and of general benevolence, which circulates and diffuses throughout the circle of civil society the choicest blessings of human existence.

In the long and distressed confinement which preceded his decease, though always aware that his disease was beyond the reach of medicine, or of human skill, he suffered with resignation and calmness, and scarcely ever was a complaint heard to escape from him. He often beguiled the tediousness of his sleepless nights with instructive and pleasant conversation. He often spoke with fervent gratitude of the consolations which he experienced; above all, that his illness had not bereft him of his mind, and that he was permitted to close his long and laborious life in the bosom of his family, with the unshaken assurance of renewing his existence in another and a better world.

SKETCH OF REV. THOMAS CARY, A. M.

Mr. Cary was the son of Samuel Cary, Esq. of Charlestown, in this State, where he was born on the 18th of October, 1745. He received the honors of Harvard College in the year 1761; and was ordained May 11th, 1768. The Author of nature and grace had conferred on him talents active and solid, affections warm and tender, sentiments devout and enlightened, charity out of a pure heart, and of a good conscience, and of faith unfeigned. His early promise and maturity were followed up with a steady progress in faithful and fruitful labors; like the rising light, which shines more and more unto the perfect day. His fidelity and affection were met by the people of his charge with reciprocal attention and attachment. He was their sincere instructor, their compassionate comforter, and their social delight. To his brethren in the ministry he was a generous friend, a wise counsellor, and a most pleasant and improving associate. He excelled in the charms of a conversation, springing from benevolence, enlivened by genius, elevated by knowledge, enriched by experience, directed by virtue, and sanctified by piety. He was esteemed very highly in love for his public works; for sound and fervent devotion, for judicious, impressive, pathetic, and edifying discourses. But in the meridian of life, while his friends rejoiced in his light, a holy Providence, whose ways are unsearchable, but

perfect, brought a dark cloud over him, and suddenly arrested the genial influence of his beams. A paralytic disorder reduced him to the verge of the grave. Twenty years he had served in the gospel in this place; and twenty years he walked through life oppressed with great infirmity. But his afflictions were relieved by mercies and consolations. Most of the time he was able to attend the public offices of religion, and occasionally to appear himself in the pastoral station. The brightness of his mind often broke through the cloud, in which it was involved; and still gave delight to his friends, a delight softened by his griefs and their tender sympathy. The transactions which passed between him and his people, on resigning his active duties, prove their mutual love and esteem. When they had settled a colleague, who, as a son with a father, walked with him, and served in the gospel; he remained their senior pastor, and was among them as a father, entering into their concerns, watching over their welfare, and enjoying the expressions of their kind respect.

His heart was warmly engaged in the interests, the happiness, and the sorrows of his friends; and all within his acquaintance appeared to have their share of his enlarged and benevolent attention. The gospel and the churches of the Lord were objects of his peculiar consideration and exact inquiry. The religion which he preached was his support and solace. During his long debility, he was able to give much of his time to reading. The ecclesiastical history of his country was a favorite study; and the fruits of his studies were conspicuous in his conversation. In his latter days he gradually decayed; the oppression of his disorder increased, till his life subsided into a state of insensibility; and, apparently without a painful struggle of nature, his spirit returned unto God who gave it, on the 24th Nov. 1808, in the 64th year of his age.

Newburyport, Dec. 1808.

POETRY.

A Minister's Reflections on the death of one of his People.

BY PRESIDENT DAVIES.

OF my dear flock one more is gone
T' appear before th' eternal throne,
And pass the grand decisive test:
"Ashes to ashes, dust to dust,"
Surviving friends with tears intrust,
There till the gen'ral doom to rest.

The soul, dismiss'd from cumb'rous clay,
Expatiates in eternal day,
And with the great Jehovah dwells.
The dawn of immortality
With scenes unknown fills all they eye,
And wonders vast and new reveals.

Thus while I'm dreaming life away,
Or books and studies charm the day,
My flock is dying one by one;
Convey'd beyond my warning voice,
To endless pains, or endless joys;
For ever happy or undone.

I too ere long must yield my breath :
My mouth for ever clos'd in death,
Shall sound the gospel trump no more ;
Then while my charge is in my reach,
With fervor let me pray and preach,
And eager catch the flying hour !

Almighty grace, my soul inspire,
And touch my lips with heav'nly fire !
Let faith, and love, and zeal arise !
Oh teach me that divinest art,
To reach the conscience, gain the heart,
And train immortals for the skies.

To an Infant three weeks old.

CAN I bid thee, lovely stranger,
Welcome to a world of care ?
Where attends thee many a danger,
Where awaits thee many a snare ?

Hence, away, ye dark surmises,
Hope presents a fairer scene ;
Many a blooming pleasure rises,
Many a sunbeam shines serene.

O may Providence defend thee !
Circled in its guardian arms,
Dangers may in vain attend thee,
Safe amid surrounding harms.

Shall I wish the world caressing ?
Wish thee pleasure, grandeur, wealth ?
No ; but many a nobler blessing ;
Wisdom, virtue, friendship, health.

May'st thou know the gracious Donor,
Early know, and love, and praise !
Then shall real wealth and honor,
Peace and pleasure crown thy days.

MRS. STEELE.

TO CORRESPONDENTS.

W. will accept our thanks for his communication on CREEDS, inserted in this number. It will reward an attentive perusal, especially at this time, when the *standard* of hostility to ecclesiastical order is erected ; and the "old paths, and the good way," by so many forsaken.

The Review of "The Constitution and Statutes of the Theological Seminary at Andover," &c. shall be inserted in our next. Also, if we have room, a review of the Rev. Mr. Emerson's Collection of Psalms and Hymns. Several other communications are on hand, which shall receive due attention.